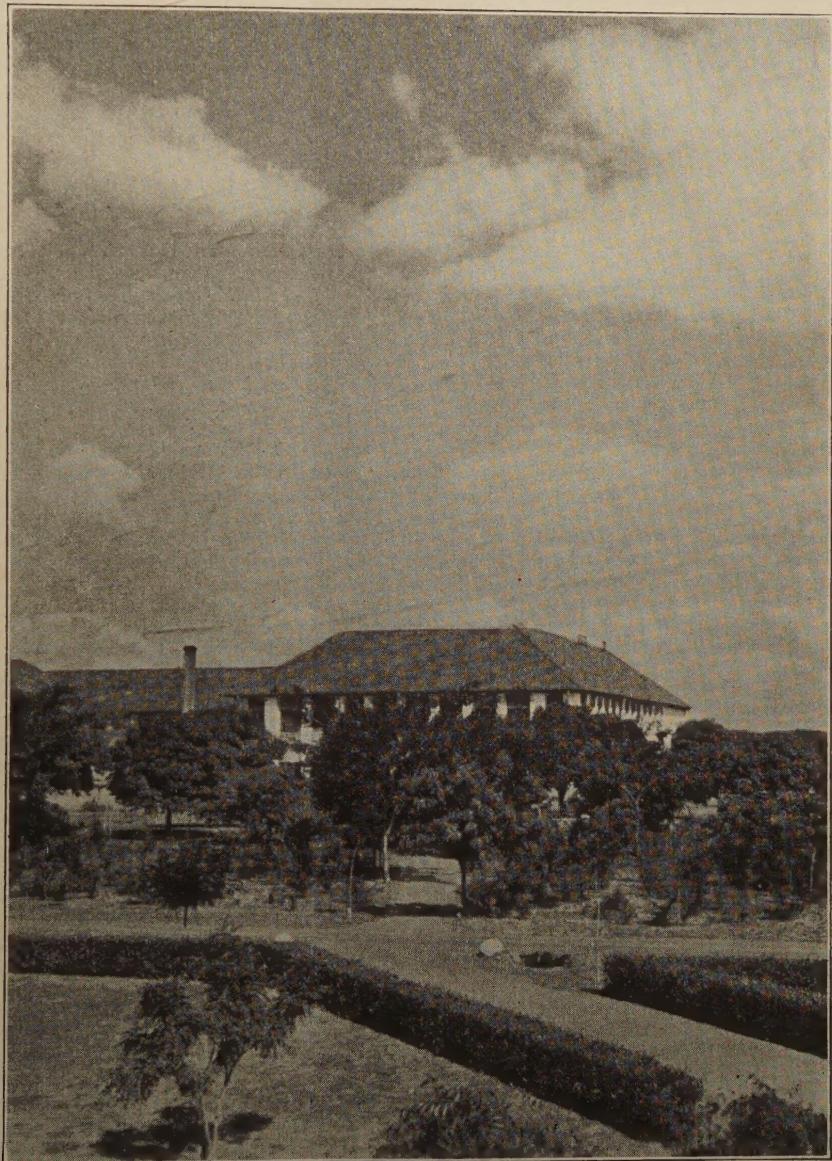


January 18, 1939

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The Living Church



MADRAS CHRISTIAN COLLEGE

The picture, taken from Bishop Heber hall, shows the main administration building of the college. The International Missionary council met here, in Tambaram, a suburb of Madras, last month.

(See pages 67 and 73)

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published and to condense or abridge letters at his discretion. Letters must ordinarily not exceed five hundred words in length. Rejected letters will not be acknowledged or returned unless return postage is sent.

Medical Students and Nurses

TO THE EDITOR: The Church of the Epiphany, Chicago, is on the edge of one of the largest medical centers in the world (if not the largest), where there are a number of hospitals, medical schools, and nurses' homes.

The clergy of the Church of the Epiphany and the deaconesses on the city missions staff are always glad to welcome young men and women who are living for a longer or shorter period in our neighborhood.

The clergy will appreciate receiving word from the clergy of out-of-town parishes as to the names and addresses of any of their parishioners who are attending the medical schools or taking nurses' courses.

Please communicate with the Rev. Edwin J. Randall, 203 S. Ashland boulevard.

(Rev.) EDWIN J. RANDALL.

Chicago.

Reunion With Presbyterians

TO THE EDITOR: The assumption is made that the Church of Scotland and the Presbyterian Church, USA, hold the same theory as to the nature of ordination to the ministry and that the practice of these two Churches with regard to men who have not been ordained by a bishop or a presbytery is the same. The following is taken from the minutes of the General Assembly of the Presbyterian Church, USA, 1927, pp. 62-73. (A Special Commission appointed by the General Assembly of 1925 presented the report, which was signed by some of those who conferred with the representatives of the Episcopal Church a few weeks ago; and, as I recall, the report was adopted by the General Assembly of 1927 unanimously.)

"THE NATURE OF ORDINATION

"As already pointed out, ordination confers a unique status. It has always been the position of the Church of Scotland that this special authority is derived from Christ directly and not through the medium of the people. The ministry is regarded as being, in a peculiar sense, a gift to the Church from her Divine Head. This conception of the ministerial office is well set forth in a report to the Scottish General Assembly of 1911 by a special committee which covered the whole subject of ordination thoroughly. The report states: 'The full teaching here (that is, of the Form of Church Government as a whole, as to "Derivation of the Ministry") is that the Christian ministry derives not from the people but from the pastors, and that a Scriptural ordinance provides for this ministry being renewed through the ordination of presbyter by presbyter, that this ordinance draws its origin from the apostles who were themselves presbyters, and that through them it passes to its source in Christ.' (General Assembly reports for 1911, Church of Scotland, p. 1170.)

"Without passing judgment on the correctness of this theory, it is sufficient to remember that it accords, in substance, with the views of the Reformers."

Note the words: "Without passing judgment on the correctness of this theory." The chairman of the Special Commission which made this report was the late Dr. H. C. Swearingen of St. Paul, Minn., Moderator of

the General Assembly of 1921. I knew him well and (pardon me for saying this) I wrote, or helped him to write, the words quoted, ending with "p. 1170." Dr. Swearingen wrote the words that follow, beginning with, "Without passing judgment," etc. Dr. Swearingen told me he would have liked to say that "the Presbyterian Church, USA, holds the same theory as that held by the Church of Scotland"; but, being an honest man, he knew he could not put such words into the report of the Special Commission.

In the Church of Scotland and the Presbyterian Church, USA, the practice is different. In Scotland ordination must be by a presbytery or by a bishop; anyone from another denomination seeking admission to the ministry in the Church of Scotland must have been thus ordained or be reordained. But that is not so in the Presbyterian Church, USA. Take the case of a minister here in Illinois. He was "ordained" by the Society of Friends and, without any further ordination or baptism, was admitted as a fully ordained minister in the Presbyterian Church, USA. And if more cases be desired by way of illustration, there is the case of the Rev. George A. Buttrick, D.D., president of the Federal Council of Churches in America. Dr. Buttrick was ordained by a group of Congregational ministers, or by a Congregational Church congregation. He does not pretend to have been ordained by a presbytery or a bishop; but he is accepted as if the hands of presbytery had been laid upon him! In the Church of Scotland—impossible! If Dr. Buttrick, or any other Congregationalist minister, or any Baptist minister, or any Methodist minister, or any Quaker minister, were to seek admission to the ministry of the Church of Scotland, he would—provided he were otherwise acceptable—be ordained before being allowed to serve any parish.

There is no harm in reminding us that some three or four years ago "conversations"

took place between certain representatives of the Church of England and certain representatives of the Church of Scotland. Surely the representatives of the Presbyterian Church, USA, did not say, or even suggest to the representatives of the American Episcopal Church that the Church of Scotland theory and practice with regard to ordination and the theory and practice of the Presbyterian Church, USA, are the same!

I wonder then what these words may mean. "In the case of a minister of the Protestant Episcopal Church the moderator of the presbytery shall proceed in the same manner as use the same sentence." If the moderator of the presbytery should be, as often is the case, a man who has never been ordained by presbytery himself—*cui bono?*

(Rev.) JOHN ROBERTSON MCMAHON.
First Presbyterian Church,
Monmouth, Ill.

TO THE EDITOR: I have so far refrained from protesting against the suggestion of a possible so-called union of Presbyterians with ourselves, a part of the ancient one Holy, Catholic, and Apostolic Church. My excuse for writing now is that I am sure that such a proposal would split wide open the Episcopal Church and result in confusion worse confounded.

The consideration of such union of bodies so essentially different passes my comprehension. To many of us, it seems nothing but the betrayal of a sacred trust and denial of that which we profess, and especially in the very explicit Preface to the Ordinal. I fail to see but one way of reunion as the Presbyterians left the Church, so must they come back to the Church. To expect the Episcopal Church to give up anything of doctrine, discipline, and worship is preposterous!

Why shut one's eyes to self-evident facts? There is no agreement in the teaching, ceremonial, or the terminology of the Church and the Presbyterians. For instance, one who visited my parish of St. Alban's and the Presbyterian church would not find anything alike in appointments, in ritual, or in any of the aspects of worship. It is folly to deceive others or ourselves. The Presbyterians do believe in the Church, the ministry, or sacraments, as we hold them. They do believe in the powers conferred upon them in the sacred ministry, or in the apostolic succession, or in the sacrifice of the Mass in the Real Presence of the Blessed Sacrament, or in the Absolution given in Penance. Yet all of these are taught in the Scripture and in the Book of Common Prayer. And does not affect their validity or necessity many persons in the Episcopal Church do know or understand what their own beliefs holds and teaches!

It is far better to have an invisible union of Godly souls living in and loving the Blessed Lord than a so-called visible union assuming an agreement quite contrary to facts and truth.

A protest was signed and handed in by hundreds of priests of the Episcopal Church. Where is this? And why has it been kept in the dark? As one of the signers, I would like to know.

(Rev.) ARCHIBALD CAMPBELL KNOWLTON,
Germantown, Philadelphia.

The Living Church

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NEW YORK AND MILWAUKEE, JANUARY 18, 1939

No. 3

EDITORIALS AND COMMENTS

Christians and the World Crisis

IS THERE any way in which Christians acting in unison can help find a solution to the world's problems at this critical juncture in world history? Can Christians somehow speak with a united voice on behalf of world justice and righteousness before it is too late?

It is generally agreed by competent observers that whatever may be the merits or demerits of the Munich settlement in fall, it has not guaranteed world peace. At best it has provided a further breathing spell which may be used by the several nations as they may see fit. If they use it only in building up their respective armaments and for strengthening their several alliances, the result may be only the postponement of the evil hour for a world war that will be even more disastrous after a delay of six months or a year than it would have been had it broken last September.

The unprecedented reports of Ambassadors Bullitt and Kennedy to the Congressional military affairs committees, made public last week, indicate that this is the interpretation our own government, and that the Administration believes that America's answer should be in terms of speeding up and greatly increasing our armament program, especially by the immediate building of thousands of new military planes. America, the ambassadors are reported to have warned, must prepare for war in Europe "either this year or next year at latest," and must "arm to the teeth" to meet the threat. Is this to be our only answer to the greatest threat to civilization since the Dark Ages? Is the only way to meet the threat force, the counter-threat of more force?

Certainly America needs adequate provision for defense—though certain of the present proposals look ominously like preparation for fighting on European soil rather than for defense in the Western hemisphere. But are feverish military preparations to be our only reply to the sinister rattling of arms across the Atlantic? If so, the outlook for the future is gloomy one indeed.

But to men of good will—and certainly Christians of my name should be numbered in this class—the breathing spell provides a further opportunity for concerted effort to achieve a real settlement leading to an enduring world peace. Such a settlement must be based upon justice; not the narrow process of administering present agreements and maintaining

the status quo, but the broader justice of giving each nation and people the widest possible access to the resources of the world without trespassing upon the rights of their neighbors. Such broad justice as this demands a world in which the leaders shall coöperate in planning not for their own national advantages but for the good of all.

Is the dream of such a world too idealistic for realization? Is there no way in which the men of good will in every nation—and there are such men in every nation, even in the totalitarian states—can make their influence felt upon the leadership of their several lands? Specifically, cannot the Christians of the world through their several Churches, Catholic, Orthodox, and Protestant, point the way toward a solution based not upon the ethics of the jungle but upon the morality of the Christian faith?

FROM one quarter there has already arisen a specific and practical proposal that has in it a large element of hopefulness. Dr. Albert W. Palmer, in an article in the *Christian Century* last November, proposed that the Christians of this country call upon our government to call a world economic conference; or, failing that, for Christians themselves to call such a conference under Church auspices. Almost simultaneously a delegation of religious leaders presented a similar proposal to the President of the United States, and it is understood that Mr. Roosevelt received the proposal with great interest. The Federal Council of Churches, in its recent Buffalo convention, also endorsed this project, but so far as we can ascertain nothing more effective has been done about it than the presentation of the plan to the President and its endorsement in various high-sounding resolutions.

The gist of the proposal is that a world conference shall be held *before* war breaks out in the hope that a more equitable settlement can be reached at that time than by the inevitable conference *after* war. At the proposed conference the leaders of every nation would be asked to present both their needs—whether territorial, financial, or social—and also the areas in which they would be willing to make concessions to the needs of other nations.

The proposal is undoubtedly an idealistic one and seems at first glance to be impractical. But that is only

because we have grown accustomed to thinking in terms of force rather than of peaceful negotiations. That is one of the saddest features of the present world mentality; a result of the attempt to rebuild civilization after the world war on a purely materialistic basis and on the old principle, "To the victor belong the spoils."

Actually what could be more impractical than an attempt to settle the world problem by warfare? War settles nothing; not even, under modern conditions, the question as to which power or group of powers is the stronger. For world warfare would almost inevitably lead to world revolution. The result would be the unleashing of tempestuous unknown forces and a world chaos such as defies the imagination. No sane person could honestly characterize such a procedure as "practical"; yet that is precisely the goal toward which the world seems to be rushing at an increasingly dizzy pace.

Let's have a real world conference on vital questions *now*, while there is yet time. What if previous conferences have failed? Perhaps the breathing spell afforded by Munich is a final God-given opportunity to redeem the time and find the missing key to the door of world peace.

We regret that Pope Pius XI is so enfeebled by his series of recent illnesses. He occupies a strategic position in which he has the ear of both the Fascist nations and the democracies. His desire for world peace is well known. If he would issue a call for such a world conference, perhaps under his own presidency, Mussolini and Franco would perforce have to heed it; Chamberlain and Daladier would doubtless listen to it; President Roosevelt would probably welcome it; and even Hitler and Stalin would have to take it into account.

In the religious world we have little doubt that Anglicanism and Protestantism would respond to such a call as readily as would the Roman Catholic communion. Eastern Orthodoxy would doubtless coöperate as well, for no question of doctrine would be involved other than the fundamental basis of Christian morality.

YES, it would be a splendid thing if the Vatican could act in this way. But if the Vatican cannot so act perhaps there are other channels through which Christendom can make its voice felt. The infant World Council of Churches is one such channel, and a potentially powerful one. Has not the World Council organization proceeded far enough so that there could be called under its auspices a second world conference like that at Oxford in 1937, to which there might be coöpted premiers, foreign ministers, and leading statesmen of the nations with the definite objective of finding a practical solution to the pressing problem of world peace?

One thing is certain. The passing of resolutions by Church organizations without making any effort to implement them will not save the world from the catastrophe that threatens it. It is a time not for talk but for action.

And it is also a time for prayer. Lent is approaching. Let it be made a special time of penitence and prayer throughout Christendom. Let the World Council of Churches, the Federal Council, and our own National Council call upon every communion to make Ash Wednesday a special day of penitence for the sins of the whole world and prayer for a just solution of the problems of the nations.

"*Laborare est orare*"—yes, and "*orare est laborare*" too. Both Christian prayer and Christian action are imperative at this critical juncture. Let Christians everywhere, and especially in this nation of ours, which has less of an ax to grind than most countries, put both forces into constructive and effective operation.

A Symposium of Presbyterian Thought

IN THIS issue we present a symposium of the opinions of prominent Presbyterian ministers in regard to the proposal for union between the Presbyterian Church in the USA and our own. Some of our readers may be surprised to find that these opinions vary as widely as do those within our own communion, ranging from enthusiastic endorsement of the proposals to forthright opposition. Some of these articles were written especially for THE LIVING CHURCH and others have been taken from Presbyterian periodicals.

Since our own view in this matter has been misunderstood by some of our readers we may summarize it briefly in a sentence: We approve of the negotiations and feel that real progress has been made, but we cannot endorse the proposed concordat in its present form. We have given our main reasons for not endorsing the concordat in previous issues; we hope shortly to present a constructive editorial proposal for future negotiations along a somewhat different line. Meanwhile, it is interesting indeed to see what our Presbyterian brethren think of the proposals.

The Michigan Proposals

AS REPORTED in our news columns last week, the committee in Christian research appointed by the convention of the diocese of Michigan last year has drawn up a long report for presentation to the next convention to meet February 2d. The Michigan report is a truly monumental piece of work and deserves the attention of the whole Church.

We doubt whether any diocesan committee has ever made such an extensive study of so many important topics and embodied them in a single report with a view to forming a basis for a well-integrated constructive diocesan program. Sixty-four persons working in 11 sub-committees have provided the material for the findings of the committee, which occupies some 25 pages of rather small type. The subjects dealt with cover a wide range, including the school, church, movie, radio, newspaper, the existence of separate and competing communions, international warfare, liquor, gambling, divorce, and marriage instructions. Each of these factors in modern life is evaluated in terms of its relationship to the family, and resolutions are suggested for adoption by the convention in order to formulate diocesan policies on these matters.

It is obvious that with such a wide range of subjects there will be differences of opinion. Indeed, the statement is made that "no member of the committee is in agreement with every proposition and recommendation contained in this report." However, each member, having had freedom in the exercise of his personal judgment, has expressed willingness to accept the majority judgment, and the recommendations proposed by the convention are therefore set forth as the unanimous recommendations of the committee.

There is much food for thought in this report. Undoubtedly it will arouse vigorous discussion in the convention and probably some of the resolutions will be adopted and others defeated. Were we to endeavor to comment upon the report in detail there would be some sections that we should commend highly, some in which we should feel that the committee had gone too far or not far enough, and others which we should feel compelled to oppose. Yet we do feel that the committee, under the chairmanship of the Rev. Dr. William R. Kinder, has performed a really monumental piece of work in making this study and presenting such a comprehensive report. To the members of the committee and of the 11 sub-

mittees which have helped it in its work, we express our congratulations and appreciation. We hope that the report will receive the considered judgment from the convention that it deserves and we trust that the diocese of Michigan will agree with the rest of the Church whatever findings it may see upon this careful study.

ocial Security

WE HOPE that Congress will give further attention in its present session to the Social Security law. Certainly the object of the present law is one that has won universal approval, but there is grave doubt on the part of many socialized persons both as to the use of social security funds for current governmental expenses and also as to the expense of administering the law. In regard to the latter the social service commission of the diocese of New York calls attention to the following editorial in the December number of *Social Security*, relating to a statement by Arthur J. Altmeyer, chairman of the Social Security board:

"Whereas in 1936 the nearly 14,000,000 insured workers in Great Britain required, without the use of extensive machinery, only a total of 2,816 employees at the central office to handle all claims and records, or one clerical worker for approximately 5,000 insured workers, the 19 states which supplied information on this subject, covering a total of 627,469 workers, had employed a total of 13,890 employees for the purpose of record-keeping and claims under the most ingenious machine devices. This represents a ratio of approximately 1 employee to every 1,000 insured workers, or five times as many as in Great Britain. Moreover, while 10,330 additional employees in these 19 states were in employment service, it is a well known fact that during the first quarter of 1938 placement work had practically been shelved because a considerable proportion of these employees were forced to compete with the benefit claims. The total number of 24,220 employees in these 19 states also does not include the employees of the unemployment compensation division of the Social Security Board which supervises and checks on the operation and expenses of the state system, nor the employees of the Treasury department engaged in collecting the federal share of the unemployment insurance taxes and administering the trust fund."

If the administration of the Social Security law in this country is really so much more expensive than that of the similar legislation in Great Britain, there is certainly reason for a tightening up of the law by Congress. After all, the security sought is that of the worker in office or industry and of the government job-holder.

Church Army Booklet

THE CHURCH ARMY has published an interesting vocational booklet entitled *Little Stories of Great Opportunities*. Copies may be obtained from Church Army headquarters, 11 East 14th street, New York City, without charge. It is only a recruiting booklet. In it are the stories of individuals who have accepted the call to service in the Church Army. Information as to the requirements for candidates. We heartily commend it to any young men who are interested in a lay service to the Church and we suggest that rectors keep copies on hand for distribution to likely candidates. The Church Army has passed the experimental stage in this country and has become a definite part of the life of the American Episcopal Church. We wish the Army continued success in its splendid and widespread work of lay evangelism.

PRAY WITH THE CHURCH

By Frs. Hebert and Allenby, SSM

Jesus at the Marriage Feast

THIRD SUNDAY AFTER EPIPHANY

JANUARY 22D

"THIS beginning of miracles (or rather, "of signs") did Jesus in Cana of Galilee, and manifested forth His glory." The Epiphany of the Son of God manifested in the flesh continues.

In the *Gospel* we see Him sharing the joy of friends. He attends the marriage at Cana just because He is invited, as a guest; to give pleasure; to do honor. For "holy matrimony . . . is an honorable estate, instituted of God, signifying unto us the mystical union that is betwixt Christ and His Church: which holy estate Christ adorned and beautified with His presence and first miracle that He wrought, in Cana of Galilee" (Prayer Book, p. 300).

By His presence He adds something that He alone can give. He comes to sanctify, to make holy, even the commonest things of life, the family and the home; for as at Cana the water becomes wine, so in the Sacrament the wine becomes the chalice of His Blood.

The *Epistle* (again the continuation of last Sunday's) teaches us that, so far as in us lies, we must be at peace with all men without exception, not avenging ourselves, but seeking to do good even to our enemies. The words "in so doing thou shalt heap coals of fire on his head" must be taken as explained by the words which follow, "overcome evil with good." As coals of fire melt iron, so the act of love will melt the person's anger, and so evil will be overcome by good.

A Chosen Vessel Unto Me

CONVERSION OF ST. PAUL

JANUARY 25TH

TODAY we give thanks for the wonderful conversion of St. Paul, to whom very largely we owe it, under God, that "we have been brought out of darkness and error into the clear light and true knowledge of Thee and of Thy Son, Jesus Christ."

The *Lesson* from Acts 9 tells the story. Running through it, is the sense that he is being taken prisoner and his life is being disposed of by Another. He is stopped on the road to Damascus: "Saul, Saul, why persecutest thou Me?" Why dost thou injure the members of My body? Trembling, he says, "Lord, what wilt Thou have me to do?" Nothing; only go into the city, and there it will be told thee. Then someone else is got hold of: Ananias. He has his hesitations and difficulties: "Lord, I have heard by many of this man. . . ." The answer is: I know My business; go and do what you are told. Ananias does it. Saul is baptized, and now safely taken prisoner, is set free from the bondage which he had been imposing on himself all his life hitherto. "Saul preached Christ in the synagogues." "Saul increased the more in strength."

In the *Gospel* we hear the words of the Master about the state of life to which He has called His servant. To forsake all and follow Him: to lose all, and to find all; but to have no claim to merit or reward, for "many that are first shall be last; and the last shall be first." But in that his joy consists, that he is only a servant, doing the Master's work.

Church and Synagogue at Dura

By the Rev. Canon William A. Wigram

European Correspondent of THE LIVING CHURCH

THE MENTION of a city of Dura on the Euphrates suggests to most students the image of gold that Nebuchadnezzar put up, and the immortal answer of the youth, Shadrach, Meshach, and Abednego. The word however means "a frontier fortress" in ancient Assyrian, and is therefore not uncommon in Mosopotamian lands. The Dura of which we speak today is a fortress or site of a fortress, up in the neighborhood of Aleppo and Edessa, high up on the Euphrates, where Belgian, French, and American archæologists have been excavating in common.

The place was for centuries one of the guards of the marches between the Roman and Parthian empires, and therefore hardly seems likely to throw much light on early Christian decoration. Still, you never know what a site will yield you till you are down to virgin soil, and the excavators here have now recovered the buildings of a Christian church and a Jewish synagogue, both richly decorated, and both of earlier date than anything of either kind yet known, outside Rome itself, for both are of an earlier period than A.D. 250.

The facts are these. At about the date named, Sapor, Sultan of the "neo-Persian" or Sassanid empire, started on an aggressive policy against Rome. There had been a long period of peace before that, and the commandant of Dura, like military authorities elsewhere, had rather neglected his fortifications and used his resources in building fine baths. Now, the walls had to be strengthened rather hurriedly—and fruitlessly as it turned out—against Sapor's heavy siege artillery. His rams and balistas were of the very latest pattern. The method adopted was to strengthen the most exposed front with a "backing" composed of a huge bank of mud brick. For this purpose, houses just within the wall, and actually built against it, were commandeered by authority; as time was precious, they were not destroyed but simply unroofed and filled up solid with mud brick, so that the house walls—which naturally ran out at right angles to the line of the city wall—served as a sort of skeleton to the new structure, or "banquette." They were thus duly discovered by the process of excavation.

Among the buildings thus buried was a Jewish synagogue, one built as such, and so far the earliest fabric of its kind known, though the foundations of earlier specimens are known well enough, as at Capernaum for instance. There was also a large house, that was clearly the property of a Christian who had allowed his largest room to be decorated and used regularly as a church, though in this case the whole fabric was not built for that end. Both places of worship were richly frescoed by local artists belonging to the two faiths concerned, and these have been preserved by the antiseptic earth bricks in which they were buried. The instinct of decorating the house of God with the best art at your disposal found scope far earlier than has been sometimes thought.

The "church" was no more than a large oblong room that happened to end in an apse at the east end—it is not quite clear whether this was a liturgical addition or part of the original building—and here, over the original site of the altar and the throne of the bishop, was a fine figure of the "Good Shepherd." The north wall of the nave is also decorated, in this case with a striking fresco of the *Myrrphorae*, *i.e.*, of the episode of Luke 24:1, the Marys bringing spices to the tomb at the daybreak of the first Easter.

The synagogue is, as a building, even more striking, and it can now be seen without too much difficulty in its original shape, it has been reconstructed in a specially built annex to the new museum at Damascus, and so has been made accessible to tourists, and we are glad to say especially to Jews. Structurally, the synagogue is no more than a large oblong room, the walls being surrounded with seats of a different type for the men and for the women. The former were allowed to sit, with a special recess provided for their shoes; women were expected to squat, and were not allowed the masculine luxury! The seat for the reader or elder remains, being elevated on a short flight of steps so as to serve as a pulpit, and thus gives the design for the later Islamic pulpit which exactly resembles it in all essentials. Further the shrine of the Torah or Law, is of a design that so closely resembles the later Mihrab of the Mohammedan mosque—the earliest known specimen of which is in the cave under the Dome of the Rock at Jerusalem—and is of much earlier date than the fabir above—that one strongly suspects that the one was copied from the other. The whole is decorated with paintings of the vine, the Ark of the Covenant, and the seven-branched Candlestick, all of which are so exactly of the pattern of those known in the earlier synagogue of Capernaum that one is inclined to think the objects must have been part of the "conventional" and regular decoration of a synagogue in the first Christian century. On the pot of manna, noticeable at Capernaum, is not found at Dura. The frescoes which cover the whole wall are, naturally from the Old Testament. The crossing of the Red Sea, the capture of the Ark by the Philistines, and its return from the temple of Dagon, are all depicted, and in the last case the artist expresses the sarcastic Jewish humor of the chronicle in that he does full and delighted justice to the fact that "on the stump of Dagon was left to him."

The picture of the sacrifice of Carmel contains a legendary episode, not recorded in the Talmud we think, and of which we should be glad to know the source. It shows the fire descending from heaven on the altar of Elijah, and under the altar of Baal stands the figure of a traitor priest of the false god, who had crept there to fire the pyre in secret and produce the needed miracle while a snake sent from heaven is in the act of biting and destroying him. One only regrets that it is not at present possible to produce reproductions of pictures so interesting among the very earliest surviving instances both of Christian and of Jewish art.

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The Proposed Concordat

A Symposium of Presbyterian Opinion

By the Rev. J. Ross Stevenson, D.D.*

(Chairman, Presbyterian Department of Church Coöperation and Union)

[This statement is an excerpt from Dr. Stevenson's article "Introducing the proposed concordat and statement on reunion which appeared in a recent issue of the 'Presbyterian.'"]

THE CONFERENCE between the [Presbyterian General] Assembly's Department of Church Coöperation and Union and the Episcopal Commission on Approach to Unity, called under the simple instructions to coöperate in the declared purpose of both Churches to achieve organic union. The freedom and friendliness of the discussion, and the formulation of the two notable documents published, were made possible by what the Faith and Order and Life and Work movements, each for a quarter of a century have been stirring the Churches in the direction of Christian unity, had accomplished. The possibility of establishing a World Council of Churches has been largely due to the interest and coöperation of the Episcopal and Presbyterian Churches, which had been brought into a closer acquaintance and fellowship than was possible 50 years ago. The "proposed statement on reunion" bodies with some modifications and additions the report of joint commission of the Church of Scotland and the Church of England, approved by the Assembly of the former Church, not yet adopted by the Convocations of the latter Church, the concordat, the installation of a minister to the pastorate of a particular church by the laying on of hands may raise the question whether it does not mean reordination. But it should be noted that the concordat recognizes the episcopal ordination

spiritual efficacy of a Presbyterian minister, in which joint reordination would be superfluous. Furthermore, the laying on of hands, according to the Scriptures, is not limited to ordination. Barnabas and Saul were separated unto the work of foreign missions by the laying on of hands. The joint commission hopes that its tentative report will be studied and freely discussed. Some of our presbyteries are already giving serious consideration, and in a few localities, Presbyterian

Episcopal churches are having joint conferences. It is well, however, to remember that the oneness of the Churches is a spiritual attainment and as taught by the example of Christ, the Head of the Church, must come in answer to intercessory prayer.

By the Rev. William Adams Brown, D.D.

Research Professor Emeritus in Applied Theology,
Union Theological Seminary

TO APPRECIATE the significance of the proposed concordat between the Episcopalians and the Presbyterians must put it in its setting as part of the larger movement for Christian unity. That movement, as we learned at Oxford and Edinburgh, must move along three parallel lines. First of all, and most important, we must deepen and extend that inward spiritual unity without which all external union is hollow and unreal. Then we must work to achieve organic corporate union between those bodies of Christians whose agreement in essential points of doctrine and polity is so complete that union without will match the unity within. But in

the meantime there is a third task that confronts us. This is to find a way in which Christians who are united in some things but divided in others can express their unity in action at the points where they are now agreed.

The proposed concordat is a contribution to this third form of unity. It is not yet full corporate union but it is an important step toward it. It removes one of the obstacles which now prevent common action in a region where all agree that such action is desirable. As such it is to be welcomed and commended.

Objection has been made that the procedure proposed is ambiguous since the commissioning which is contemplated will be understood by the different parties to the agreement in different ways. To the Presbyterians it will be analogous to the procedure by which a minister is transferred from one presbytery to another, but it will not involve reordination. To a certain group in the Episcopal Church it would be an empty ceremony unless it had this meaning. Is it right, we are asked, to agree to a procedure which admits of such wide difference of interpretation?

It might be answered that such a difference in interpretation is no greater than now obtains within the Episcopal Church itself. There are some Episcopalians whose view of the significance of ordination does not differ in principle from that of their Presbyterian brethren. Others, like the Anglo-Catholics, believe that Episcopal ordination confers a special grace which does not attach to Presbyterian orders. This difference does not prevent them from working side by side within a common polity. Why should greater agreement be required on the part of those who enter into the proposed concordat? Even the most strict Anglo-Catholic does not deny that the Presbyterian ministry has been blessed by God and is being used by Him for the salvation of men. Why should Episcopalians deprive their Church of the privilege of enjoying the fruits of this ministry or hesitate to extend such grace as God has given them to the members of a sister Church, provided no surrender of conviction is asked of either of those who enter into the proposed concordat?

By the Rev. Hugh T. Kerr, D.D.*

Pastor, Shadyside Presbyterian Church, Pittsburgh

THOSE who attended the conference of the commissions appointed to study "the approach to unity," can never forget the drawing together of all minds and hearts in the common Christian faith set forth in "Things believed in common." If, as yet, we cannot say "All one body we," we can say with emphasis that we are "One in hope and doctrine."

That there are and will be in both communions differences as to "things that might be undertaken in common" is to be expected. We know full well that there are differences, and frankness and not evasion will help forward the cause. Some think these differences are insurmountable but the hopeful fact is that the Protestant Episcopal Church and the Presbyterian Church in Convention and in General Assembly have solemnly declared that it is "their purpose to achieve organic union." This solemn declaration of purpose constrains and should compel the members of both communions to train their minds, hearts, and wills upon this supreme objective.

The best way to further this declared purpose is by the historical approach. The rereading of such writings as those

*Member of the Department of Church Coöperation and Union, General Assembly of the Presbyterian Church, USA.

of Bishop Lightfoot and "the judicious Hooker," and a re-study of the Church Fathers will help. The understanding of the political and theological influences of the Independent and Puritan movement in the 16th and 17th centuries will help. A careful study of the deliverances of the Lambeth Conferences and the overtures toward union of the Churches in South India will help. An intimate comparison of the Thirty-nine Articles and the Westminster Confession will help. We need, above all, to broaden our basis of understanding not only through good will but by accurate knowledge both of the present and of the past. If I had one concrete proposal to make it would be that these two responsible commissions prepare simple but competent historical studies based on adequate scholarship and that these studies be made available for the communicant members of both Churches.

By the Rev. Stewart M. Robinson, D.D.

Editor, the *Presbyterian*

AN IMPRESSIVE element in this latest approach of these two kindred communions to each other is the manifest disposition of each to see the traits of the other in the best possible light. This is in itself a glorious testimony to the grace of God. Intercommunion and an interchange of ministry by a formula of commission (not reordination) and with the same words by both authorities seem to mean the acceptance on the part of our Episcopalian brethren of Presbyterian orders. That certainly helps because we know of few if any Presbyterian ministers who will ever seek reordination. We also are committed to the parity of the ministry. All Presbyterian ministers are bishops.

One point which we do not see touched upon is the important office of ruling elder. Presbyterians have an ordained office non-existent in our sister Church and one we deem of unique value, that of the ruling elder. Any plan to succeed must find a place for the ruling elder. In all our Church courts ruling elders and preaching elders (bishops) meet together as equals.

It is highly important that we should thoroughly canvass this proposal with friendly interest. Extended mutual investigation and unofficial fraternal contact seem to us necessary adjuncts to any wholesome issue. Practically, we feel, this union if achieved must justify itself on the basis of the swiftness and extent to which it thrusts "laborers into the vineyard." Ecclesiastical love-making must not make us forget the unsaved world, nor absorb our energies to the cost of precious souls for whom Christ our Lord shed His blood. Let us appraise all this in terms of missions and world evangelization.

By the Rev. Mark A. Matthews, D.D.

Pastor, First Presbyterian Church, Seattle, Wash.

[Dr. Matthews, a former moderator of the Presbyterian General Assembly, thus frankly expressed his views on reunion with the Episcopal Church, in an article in the "Presbyterian."]

THE PRESENT statements about organic union with the Episcopal Church are unfounded.

The Presbyterian Church will never surrender its ordination by its presbyteries. The ordination vows exacted by the presbyteries in the ordination of a candidate will never be surrendered for ordination by a bishop. The presbytery is composed of bishops, and when the presbytery confirms and ordains by the laying on of hands by the bishops of the presbytery, that will stand, and stand forever. The Presbyterian Church will never surrender its form of government or any of its

doctrines. If organic union ever takes place between our Church and any other, it will be on the ground of union in the Blood of Christ, and on the ground of our Confession of Faith and our Form of Government.

So let us cease to agitate these questions which distract the unthinking. Let us return to the great work of evangelizing the world, preaching the gospel, defending the faith, and presenting our form of representative government to the world. Let us maintain our loyalty and be undisturbed in our devotion to the great evangelistic work we are supposed to be doing.

By the Rev. J. A. MacCallum, D.D.

Editor, the *Presbyterian Tribune*

THE CONCORDAT which has been proposed as part of the approach in the negotiations for union between the Episcopal and Presbyterian Churches and as an instrument to meet practical problems while such negotiations are being carried forward is unlikely to arouse much adverse criticism among the Presbyterian clergy. While in some quarters there has been a disposition to question the advisability of restricting plans for union to these two branches of the Church, the more mature thinkers among the Presbyterians recognize that it is better to accept the opportunity that is presented rather than to waste their energies on a remote idea. In fact, the conviction is widespread in Presbyterian circles that should this proposal be consummated, it will mean immeasurably more than the union of two important Churches. Undoubtedly it will vastly increase the combined influence of the two Churches and ultimately it will draw other Churches within its orbit into a much more comprehensive union. The time is ripening for such action. The ancient Presbyterian prejudice against bishops is fading out. The truth of Milton's quip that "New presbyter is old priest writ large" is recognized in its many implications.

If the growing desire for unity which, among other things, grows out of sheer necessity, is nurtured, no difficulties should be great enough to thwart the strong will evident in both Churches to effect an organic solidarity that will be richer and stronger in its corporate structure than either Church now presents. The prayers of all the enlightened members in both Churches should be offered continually for the success of this effort to consolidate our Christian resources.

ABSENCE

O MORNING land
Remote from sea or shore,
Do the beloved dwell there
Mine no more?
Mist is on thy hills,
Light on the sand,
Though we may never know
Thy golden strand;
Nor ever mortal eyes
Dim with tears
Perceive how far it lies
Till the veil clears.
The springing blossoms blow,
And autumn's sheaf
Fades under drifting snow
And floating leaf:
Hour following hour, so sweet is life;
And poignant—sweet—
Through all the years, passing and fleet,
The deep remembered grief.

HELEN HAWLEY.

Christian Realism

By the Rev. Samuel M. Shoemaker

Rector of Calvary Church, New York City

MOST PEOPLE think that life is split down the middle. On one side are the ideal things—the love for our families, the appreciation of beauty, moral admiration, and religious faith. On the other side are the practical things—armies, commerce, making a living. Not many people would deny that there were ideal things in the world, or that they had some place in life, though most of us incline toward believing that these practical things are more real. Notice that many put religion in the category of ideal, rather than of the realistic.

I believe that Christianity belongs more in the class of realism than of idealism. I believe that is implicit in the fact that Christianity centers, not in ideas, but in a Person. But I would like to emphasize it by considering what Christ said to his disciples about the death of Lazarus. When He knew that Lazarus was dead, He said to them, "Our friend Lazarus is asleep: I am going to awake him out of sleep." And they said, "Lord, if he sleep, he shall do well." He had made use of the word "sleep" because He had power to raise Him from sleep. But when they misunderstood Him, the realism of Jesus came forth, and He said plainly, "Lazarus is dead." He then added this statement: "And I am glad for your sakes that you were not there, to the intent ye may believe." The realistic fact was that Lazarus was dead: but faith would come into the midst of that fact, and change it. Christianity is realism as well as faith. It begins always with the facts, and then it calls us to interpret and work on the facts.

There are hundreds of people who think that Christianity would mean for them a kind of unreality, refusing to look facts in the face, running after vague visions, believing about people and life and the world things that are denied by the facts. Nothing could be farther from the truth. Christianity always begins with the facts, it moves horizontally, as it were, along the ground of the actual world. But then there comes down vertically something which meets that realism; and that is faith. You find authentic Christianity, not by avoiding the all in pursuit of the ideal, but precisely at the point where it comes right down into the middle of the facts. Lazarus is dead: but Christ brought a new power into that situation which caused His disciples to believe.

Let us begin with the fundamental question of human nature. Because Christ loved people, and believed they could be different, do we think that Christianity holds an idealistic conception of human nature, and believes that human nature is good? If we do, we are wrong. Christ believed that human nature was potentially good, it could be transformed in such a way that we become the children of God. But we are not that way as we stand. Human nature is filled with lusts and sins and prides that keep men from God and from each other. Idealism which accepts human nature as it is skips the essential first-step of Christianity; Christ began His message to mankind, "Repent." Idealism says that if you turn human nature loose, without the restraints and conventions which society has built up, it will end right. Expose men to the virtues of an ideally conceived society, and they will automatically accept them for themselves. Christianity says that if you turn human nature loose, without the control of God upon it, it will end wrong; but it is true that man has within him a longing for the ideal which he will only find in God, and he

does have something in him which responds automatically to God.

Idealism breeds in people a sense of their importance, their worth, and their rights, before God and their fellows. It makes for the kind of religion that wants to look up to God from where we are, and ask for what we need and expect to get it, without going through the painful process of repentance, of bringing our sins to God first, of asking for His forgiveness before we ask for anything else. And it makes for the kind of social service which accepts people just as they are, without dealing with the fundamental fears, selfishnesses, egotisms, of human nature itself; and so in the end makes them more fearful of security, more selfish, more demanding than they were in the beginning. Relief without repentance, social service without spiritual challenge, ministering to peoples' condition of body while never thinking to minister to their condition of spirit, become a national menace.

IN THE END the idealistic view of human nature is the hopeless view; and the view of Christian realism, demanding that human nature be changed before anything can be done with it, is the one that works. Irving Babbitt says that "one is tempted to define the civilization . . . that has been emerging with the decline of the traditional controls as a mixture of altruism and high explosives." It is an interesting combination! And Anatole France said that when one starts with the supposition that men are naturally good and virtuous, one inevitably ends by wishing to kill them all. Christianity, then, is realistic about human nature. It sees human nature just as it is; but it believes God can change it. That faith is also a fact, and it is a part of Christian realism to take it into consideration.

Let us turn next to sorrow, sin, and death. Does Christianity indulge in an airy idealism concerning these things? Did Christ, seeing a widow's sorrow as they bore her dead son to his grave, wave His hand cheerily and say there was no sorrow nor death? Did He walk through the world telling us not to think about sorrow? None of this! Of Lazarus He said with all the realism in the world, "*Lazarus is dead!*" And to His words, He added His tears of human sorrow for a bereaved family. Lazarus was not in a swoon; he was dead; but Jesus called him with a loud voice, and raised him from the dead. There you see, in all its power, Christianity which is realism plus faith. It is not a true Christianity which denies the fact of evil; neither is it a true Christianity which merely accepts the fact of evil: true Christianity removes moral evil by transforming lives, and transfigures suffering by giving men faith in God. There is sorrow, there is sin, there is death, there is evil, in the world. Christianity does not dismiss these things; it makes them different through faith. Christ said, with realism, "In the world ye shall have tribulation"; and He said with faith, "but be of good cheer, I have overcome the world."

Let us think of the meaning of Christianity in the world of politics and economics. Thousands of people think that Christianity, because it believes in the worth of the individual, and wants him to enjoy liberty, must stand behind idealistic democracy, and idealistic economic changes. Christianity always begins realistically. The most obvious fact is that millions of people live under political bondage, and in economic

poverty; and it looks as if the thing to do was to take a short-cut to the ideal—give them political liberty and economic assistance and relief.

But Christianity remembers another piece of realism which people who talk in this fashion do not always remember: that is the realism of considering human nature itself, that of rulers and administrators, as well as that of the great mass of the people. Idealistic schemes of political and economic reform, which have no answer for the reform of human nature itself, begin as a social experiment for the benefit of the masses, and end up as the opportunity for leaders to rule the masses with an iron hand. They do something worse: they focus the minds of all on the economic outsides of life, to the exclusion of its true values and realities. As Christopher Dawson says, in *Religion and the Modern State*, "The idealism of the great Liberal thinkers ended in the materialism of the acquisitive capitalist society against which the conscience of the modern world is in revolt."

I BELIEVE that what we need is not an idealistic democracy, but a realistic democracy, which realizes that always, so long as time and human nature last, democracy depends upon men of unselfish character and faith in God; which knows, as the founding fathers of this nation knew, that when democracy strips off the outer controls from human society, it must cultivate inner controls in their place; which is, in a word, actually, as it has been historically, inseparable from the presence of the Christian religion.

And we need a realistic economics. Christianity began with a Man who said, with a realism that fully recognizes the place of the physical, material, economic in life, "Your heavenly Father knoweth that ye have need of all these things." But He said and did very little about economics as such. He told people to love God and one another, and not to trouble about the future, and God would look after them: "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Down into the realism of human need, He brought the element of faith: and from their union He expected to develop an unselfish, God-centered society, which was about as different from the current desires for a political free-for-all and economic Utopia as anything could well be.

And let us consider personal problems in the light of this great truth. Hundreds of people come to churches looking for a quick answer. They are sick and want to be well, quick. They are poor, and want money or a job, quick. They are unhappy and perplexed, and they want a solution, quick. They would like us to tell them how to take a swift jump from where they are to where they would like to be. That can seldom be done, and when we give them the impression that it can, we do them a disservice. Fundamentally, they want God or someone else to do it all for them. But the practical place to begin is with the facts, in realistic fashion. Let us find out, even if it takes time, the physical and medical situation, the financial and economic condition, the source of the conflict and unhappiness. And as one talks in this fashion, running along the solid ground of actualities, instead of soaring into the ether of wishes, one begins to put more responsibility on the person who wants the help. One finds perhaps that there has been carelessness about exercise and diet, or unfaced conflict, that has made for illness; irresponsibility, dishonesty, carelessness about money, that has let to economic difficulty; selfishness, self-will, pride, fear, avarice, resentment, and a host of other things, which contribute to the present perplexity.

The outer, objective world may be in a turmoil, as it is today; but that does not do away with the fact that when God is in control of our own lives, He can fulfil His promises and will. But we must not forget that His promises apply to those who obey His laws. Vast numbers of people are trying to solve by rearrangement of economic and political matters what can only be got at as we help the individual to face his own responsibility. When we evade our personal responsibility it is sin. The place for many of us to begin to solve our personal problems is to face our personal sins. When we begin with the kind of realism which, instead of blaming others or looking too much to others, blames ourselves and looks to God we shall get somewhere. That is realism plus faith.

When you give God your sins, He will take care of your problems. Whenever we assist people to take the short cut, we leave out the element of life-changing, and heightening people's faith in God, and personal responsibility, we contribute, not to kindliness and helpfulness and good feeling, but to irresponsibility, materialism, jealousy, and divisions in society. There is a place for sharing in the needs of people, as part of the process of bringing them the fundamental answer of God in their lives: but how many of us will be realistic enough to remember at all times, and in all personal problems, that the short-cut is wrong, and the real expression of Christianity is not unguided or sentimental kindness, but the realism of facing all the facts, plus the faith that God has at all times the answer, if we go to Him in faith?

DO YOU KNOW who are the hardest people to persuade to think and live in this realistic way, realistic about facts and realistic also about faith? They are the parsons and the professors, the economists and the theorists, who do not have the corrective for their theories which comes from active responsibility, like business or politics. Twenty years ago classrooms in schools and universities were filled with men who tried to undermine the religious and moral convictions of youth, and make them "think" about their accepted dogmas and traditions: they are still free to go on making irresponsible statements which undermine the foundations of this democracy. Some pulpits of this country are held by men who want to take the short-cut to Utopia, and try to take their people with them. Beginning as idealists rather than Christians, blaming "society" rather than men for conditions, laying the cause of the "system" instead of to human sin, they wind up the foolish to the very seeming "idealism" they sought, the ally of subversion and materialism, themselves cynical, defeated and despairing, ready to take part in the hopeless task of materialistic revolution as the answer to the crying sicknesses of materialism itself.

We should all have lived long enough, and educated people should have read enough of the past, to know that a vast amount of what passes for social idealism is mere wishful thinking. Any attempted solution which does not begin by solving the problem of human nature, is foredoomed to failure. The so-called "practical" people who just want to sit on the lid are as futile as the dreamers: they have no solution for their own selfishness, and can have none for that of others. The only person in this world who is practical is the one who recognizes that human nature is the one great problem above all other problems, and who knows from experience that God can change human nature, and guide changed men by His Spirit; and who is letting God use him to change people.

Do you see what this means? It means that the greatest possible foundation for realistic and practical solution of our

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The Madras Meeting

A Missionary Council Rather Than a Conference

By the Rt. Rev. Henry Wise Hobson, D. D.

Bishop of Southern Ohio

*Tambaran, Madras, India,
December 19, 1938.*

FOR FIVE DAYS we have been hard at work. Those who have thought of this as anything similar to the usual convention or conference should start all over again in their thinking. Last week I wrote you how those who are here are not as delegates from their Churches, but as members of the world-wide International Missionary council chosen by several branches of this body throughout the world. We can't speak of the gathering as a "conference" any longer but "the meeting of the council." It is rather important to get this in mind because therein lies the difference between an official gathering which represents the various branches of the Christian Church, and which in speaking for the Church has been constantly considering its official nature, and a meeting of this kind in which the members while coming from very

many different branches of the Church, are present for one main reason only: they are thought to have some contribution to make in planning an effective program for proclaiming the gospel of Christ to the whole world of our day. They come here to confer together about the problems; to work hard together in discovering better methods; to share together in experiences; and to say at least something to the Church and the world today about how the great mission of Jesus Christ can be carried forward with new power in our time.

The surest proof I have received of the great value of the meeting is in the unusual contributions which practically everyone you meet can make to your thinking, and the new visions which open up as you have the privilege of listening to these leaders speak in the section meetings, or sit and talk with them personally during meals. Over 450 men and women picked because they have proved their leadership in the work



LEADERS AT THE MEETING OF THE INTERNATIONAL MISSIONARY COUNCIL

At the upper left is shown the Rt. Rev. Alexander Babatunda Akinyele, Assistant Bishop of Lagos, Nigeria (a missionary diocese of the Church of England). Well known for his keen mind and his qualities of leadership, Bishop Akinyele has taken an active part in the affairs of the meeting. Above, center, the ad interim committee of the International Missionary council, meeting the first day of the session. Dr. Mott is at the head of the table, and Dr. Arnshuis is on his left. At the opposite end of the table to Dr. Mott is Baroness Elizabeth van Boetzeland van Dubbeldam, one of the vice-chairmen of the council. This is, so far as is known, the only picture the interim committee is ever permitted to be taken of it in session. At the upper right is the Rev.

Moses Shoiki Murao, a member of the Japanese branch of the Anglican communion and founder and general secretary of the Newspaper Evangelism movement there. At the lower left are shown the (Anglican) Bishop of Chekiang, China, and Shaowen James Chuan, a banker from Peiping, China, who is active in the directorship of over 30 welfare and educational organizations in Peiping. He was at one time general secretary of the Chinese Student Christian association in North America. At the lower right is shown Bishop Pickett of the Methodist Episcopal Church, Bombay area (left), known as one of the foremost missionaries in India, with Dr. Siegfried Knak of the Berlin Missionary society, at lunch in Bishop Heber hall.

they have done for the building of God's kingdom. From time to time we have a leader such as Dr. Francis Wei or the Rev. Stanley Jones or Dr. Kagawa come to America from some distant land, bringing us inspirations and new strength for the great common missionary task of the Church. Here is gathered a veritable host of leaders of this sort—not all as noted as those I've mentioned, but many of them leaders of equal standing in the lands from which they come. For instance I've just come from supper where I sat with Dr. T. Z. Koo, secretary of the World's Student Christian association, who has one of the most brilliant minds I have ever come in contact with, and Dr. Karl Hartenstein, director of the Basle mission in Switzerland, whose Christian character has been refined through the fire of these times. I'd gladly travel 1,000 miles to share in just one such conversation as we had.

The scope of the representation is astounding. As a matter of fact this meeting has the widest geographical coverage of any gathering in the whole history of Christendom. In other words, since the Church was founded there have never been so many countries represented in any one meeting of Christian people. Something over 70 countries, and the following list is not really complete:

Angola, Arabia, Argentina, Australia, Armenia, Belgian Congo, Belgium, Brazil, Bulgaria, Burma, Canada, Ceylon, Chile, China, Colombia, Cuba, Denmark, East Indies, England, Egypt, Finland, Fiji Islands, France, French Indo China, French West Africa, Germany, Gold Coast, India, Iran, Ireland, Japan, Java, Kenya, Korea, Latin America, Latvia, Liberia, Madagascar, Malaya, Mexico, Palestine, Syria, Turkey, Netherlands, Netherland Indies, New Zealand, Nicaragua, Nigeria, Northern Rhodesia, Norway, Nyasaland, Gilbert Islands, Papua, Peru, Philippine Islands, Portuguese East Africa, Puerto Rico, Scotland, Siam, Sierra Leone, South Africa, Southern Rhodesia, Southwest Africa, Sweden, Switzerland, Tanganyika, Turkestan, Uganda, United States, West Indies; and I'm still looking up where some of these are.

I WAS GIVEN the privilege of conducting part of the quiet day which was held on the opening day of the meeting. It was suggested that I base whatever I presented on anything which our own Church had found helpful in calling its members to a rededication of their lives. So much of what I said was from our Forward Movement program. I especially emphasized the importance of having a definite rule by which we are living in our daily Christian lives, and took as a basis for the rule I suggested the seven steps of the Disciples' Way which the Forward Movement has used: Turn, Follow, Learn, Pray, Serve, Worship, Share.

Practically all of our time has been spent in the section

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MANY DIE

ONCE one Man died
That many might gain power.
Now many men are crucified
That one may live his despotic hour.

And many little crosses fill
The empty spaces on that Hill. . . .

Crosses—like common grasses sown—
O Son of God—each is Thine own!

LOUISA BOYD GILE.

CHURCH MUSIC

Rev. John W. Norris, Editor

Plainsong

A DEEPENING interest in the historic music of the Church is being more and more evidenced by letters asking for information on the subject. Requests are made for lists of books that will instruct in the art of plainchant. Some persons have asked specific questions about the production of this type of music.

It is difficult—in fact almost impossible—to answer these questions in print. The only adequate way to learn plainsong is to sing it under a competent director. Many books have been issued from time to time dealing with this type of music. They give one a good background for the subject but are powerless to guide the singer accurately. The more one reads about it the more confusing it becomes until one actually sings it and has his errors corrected by a person who has made a thorough study and practice of the art.

The books are important. They deal with many phases of the subject, including that of rhythm which is so vital to well rendered plainchant and yet which is so difficult of acquiring. There is the *Grammar of Plainsong* by Benedictines of Stanbrook. There is also Walter Vail's splendid book *Plainsong*. J. Fischer & Bros., of New York, are now publishing the *Liber Usualis* with English rubrics and with a splendid explanation of the rhythm in the front. Much can be gleaned by the reading and study of these books. Yet merely reading about it will not clarify the problems as singing it will do.

This difficulty presents a real problem for those who desire to use the plainchant and yet are so far removed from center where it may be sung that little opportunity is afforded them to learn the correct methods of rendition. As has been said before in this department, for such persons the best method of approach should be through the plainsong hymns.

Fortunately, there is a little book available, by J. F. Arnold, on *The Office Hymns*. It gives a concise statement of how plainsong hymns should be produced. But better still there is a phonograph record which illustrates the methods of singing them. This record is made by Columbia.

Here then is the opportunity for those who cannot study plainchant except from books. Obtain the books mentioned above. Study plainsong notation, learning the names of the various note forms. Study the clefs and modes. Then take up Arnold's book and the record. First read the book carefully, then listen to the recording of the hymns he deals with. A copy of the English Hymnal also should be used in this connection for the recorded hymns are contained in that service book. The final step, of course, is to sing the hymns with the recording.

Plainsong has its place in the music of the Church. It is regrettable that it is so largely ignored. The objections to it, on purely musical ground, are largely due to a misunderstanding of the rhythm. It must be admitted, however, that one of the objections seems based on rather firm ground; namely, the welding of plainchant and the English language.

There are, of course, those who feel that this is an impossibility. There are the exponents of the school who see no difficulty at all. It has been pointed out that it was probably necessary at one time to adapt the Latin. We cannot, however, see eye to eye with those who say that this musical form is the only Church music. Yet it deserves serious study from Church musicians.

"The Trees Do Not Grow Up to the Sky"*

By the Rev. William G. Peck, S.T.D.

IT IS NOT EASY for any of us to explain exactly how and why he has come to hold his main opinions about life. With all due respect to those who tell us that reason plays no independent part in them, but is itself only the instrument of our hopes and fears, I believe that man is a rational being and that a logical argument can possess objective validity. Those who think otherwise place themselves in a dilemma, because they try to argue their case, while their case is that arguments are worth nothing. Yet being not only, I trust, an irrational being, but also a reasonable person (which is not quite the same thing), I quite readily admit that our judgment is unconsciously molded by many influences. It is this conflict between reason and the sub-rational or super-rational forces within us that so often provides the tension that we experience in making a decision.

Now, I have a certain emphatic conviction that the evil powers of this world prepare and accomplish their own downfall. I believe, for example, that tyranny is never ultimately successful. I think that bombastic dictators come a cropper in the end. You may say that this is mere melodramatic wish-fulfilment in me; but at least there is quite a lot of history to support the contention. Naturally, I should like to think that my opinion in this matter is the result of a calm, unbiased, philosophical survey of history; but I have just remembered something which might suggest to some people that it is not. I have recalled an incident which happened when I was a schoolboy, which some psychologists would declare to have given a bias to all my subsequent views.

I had been reading an article by the Rt. Hon. Winston Churchill, M. P., upon the European situation. He thinks that British policy has been so bad, and that the future is so dark and uncertain, that we can take comfort only in the hope that the Nazi power will reach its own limit, exhaust its own potentialities for evil, and so come to an end. In this sense he quotes the old German proverb which I have chosen for a title here: The trees do not grow up to the sky. The meaning is that the tallest tree, sooner or later, falls. And when I read that, there somehow flashed into my mind the memory of which I have spoken. I will tell you the story.

From time to time I have recounted in *THE LIVING CHURCH* some of the incidents that befell me at my first school, when I was quite a small boy. At the age of 12 I was removed to a "secondary school" within a few yards of the ancient boundary of the city of London. I spent a few somewhat uncomfortable years there. I had a long journey every morning and evening; the boys came from every part of greater London, and as we saw each other only during school hours there was little chance of our becoming a genuine community; the school building was ugly and cheerless. But the *monstrum horrendum* of our days was a particular form-master whom we will call Rafferty.

He was, you will guess, an Irishman. I like the Irish as people; but I did not like Mr. Rafferty. None of us did. I spent my first year in his form. He was sarcastic and spiteful. He once gave me six "handers" with the cane; and when he afterwards discovered my complete innocence of the crime with which he had charged me, he grinned maliciously, but offered no apology. That was my worst encounter with him. But some of the boys lived lives of misery under his dictator-

ship. I now suspect that the man had a sadistic streak in him, but in those days we simply called him a beast.

Another unpleasant feature in Mr. Rafferty's make-up was that he was not content to exercise his authority only upon his own form, but interfered with boys in all other forms. I think his fellow-masters resented this; but Rafferty was one of those forceful, loud-mouthed people who so often seem to get their own way by sheer impudence. The Headmaster was an old gentleman of vast physical proportions, who sat in his own room all day, and seemed to us as the gods to the pagans of old, remote and far beyond our sorrows.

At length I reached the top form of the school, in which a boy might hope to have his dignity recognized. Our form-master was a real scholar, and we had a genuine regard for him. But it so happened that our form-room was not far removed from that torture chamber where the dreaded Rafferty conducted his daily orgies. In fact, the two rooms were joined by a short passage. And, to our fury and indignation, we found that if at any time our own master was absent from our room, Rafferty, having heard or seen him pass along the passage, would creep up to our door and spy upon us. Several times he had the audacity to come boldly in, and cane a boy for what he considered inattention to his work: a thing he had no sort of right to do.

For months we suffered. His shadow lay upon our lives and upon the whole school. He destroyed our peace, and we detested him. But our day of triumph was at hand. I can feel now the glow of riotous joy that filled my breast as I saw the thing happen. It was upon an afternoon of spring, and the sunlight was filtering through our murky windows. The Headmaster had summoned our form-master to his room for a consultation upon some point or other, and we were left alone with our books. My seat was opposite the door, which was almost, but not quite closed; and happening to glance up, I saw through the crack a dark shadow that ought not to be there. I whispered to my neighbor, "Rafferty!" He looked up, and nodded knowingly.

Then it happened! I cannot satisfactorily explain it. It may have been a miracle—a stroke from heaven. I am inclined to think, however, that Mr. Rafferty, holding the doorknob, and leaning heavily upon the unclosed door, was too much weight for the ancient, rickety hinges. All I know for certain



is that a violent report suddenly split the silence, and first the door made an incredible flight into the room, and then, immediately behind it, came Mr. Rafferty, sprawling helplessly. There followed two monstrous crashes as first the door, and then Mr. Rafferty struck the floor. . . .

AMID a cloud of dust Rafferty arose. His nose was bleeding. His face was dirty. His necktie was under one ear. There was a wide rent across the knee of his trousers. Behind him gaped the open doorway, without a door. Before him lay the door, splintered and shattered and ruined. He faced us in an awful silence, and for a moment our eyes rested upon him in his shame. Then our joy would brook no longer restraint, and we raised a mighty cheer—while Mr. Rafferty turned and left us.

But we had not done with wonders. A few minutes later, our form-master returned, and much to our surprise the Head was with him. I have not the faintest idea why he came, for, as I say, we seldom saw him. But he appeared at that amazing moment. The two men reached the doorway, and saw the wreckage of the door. They looked at each other. They looked at us. Then the Head thundered, "Who has done this?" With our whole hearts and souls we thundered back, "Mr. Rafferty, sir!"

Thus were Mr. Rafferty's habits brought at last to the notice of Olympus. I believe the form-masters took the opportunity to lodge a complaint about him; and certainly he was a changed man after that episode.

I admit that this event may have served to mold my judgment of history. But, on the other hand, I must point out that it was itself a genuinely historical incident. Guthrum the Dane, King John, Napoleon, and Rafferty all came croppers. And so, quite possibly, will other gentlemen who are now having their fling at other people's expense. You may doubt it. But I have seen a dictator in the dust. I have seen a tyrant with torn trousers. I cannot be a pessimist.

Christian Realism

(Continued from page 66)

needs today is life-changing. A man who deals with ideas, but not with people; or with people only in the mass; or who is content with people just as they are, does not know human nature except to fool and exploit it. There is a corrective of workability which actual business or political responsibility may give people; but realism alone, without faith, without the knowledge and practice of life-changing, is cynicism. Realism without faith can make men cruel, domineering, selfish. Realism that looks all the facts in the face, and remembers that there is a God with a plan—not only with a will which may be general, but with a plan which is concrete and immediate; realism which faces all the human irresponsibility and sin in the case, turns to God for forgiveness, for grace, for direction, and so lets faith come in with light and power upon the faced realities—that is Christianity.

CHRISTIANITY holds the answer for our world, not because it offers ideals hopelessly above it, but because it begins, like science, with the facts. The world about us today is crumbling. "Lazarus is dead." When Christ comes to that world, and calls to it, as He did to Lazarus, that world will come alive. For one of the facts which the world forgets is the fact of faith, which comes from the reality of God. Let us,

I WILL NOT YIELD

IWILL NOT yield if all my friends forsake me,
Nor will I grieve if clouds unfold their gray;
I will not sigh for earth-born vanished tokens.
I only weep for hearts that lose their way.

I will not falter if all the world reviles me,
Nor will I care if clouds unfold their fires;
I only mourn for souls that walk earth blindly,
Lost in the chartless realm of vain desires.

MABEL DAVIS PETRIKEN.

then, evade facing no ugly fact about our world: its fear, its intolerance, its hatred, its greed, its poverty. Let us remember that the realism of facing our own sins, the sins of the people with whom we are in contact, the sins of the people we feel sorry for, makes for solution, while the realism of facing other peoples' sins only adds to the confusion and conflict. The world, we ourselves, need to be as different as Lazarus rises from Lazarus dead. Christ can call again, He can rouse the dead, He can tear away the grave-clothes, and sweeten the dead corruption, and set us free to live again in Him. Christ can do it if we will live and work as He did, daring to face fearlessly all the realities, because "with God all things are possible."

The Madras Meeting

(Continued from page 68)

meetings into which the members are divided. The Bishop of Dornakal is chairman of the section I am in on The Place of the Church in Evangelism. His spirit is a benediction to all of us. Perhaps the most fascinating member of the group is the Rev. C. F. Andrews, the Anglican who has closely associated himself with Indian life and customs, wears Indian clothes and is one of Mahatma Gandhi's close friends. I took a movie of him yesterday, giving a vivid description of Gandhi's program for India. If it comes out well it ought to be quite unique. Another interesting member of the section is a young man from the Cannibal Islands, one of the first delegates ever to come to a Christian conference from that land.

HIGH SPOTS during the first week have been Dr. Mott's opening address; what the Bishop of Dornakal and Professor Farmer gave us on the opening quiet day; a paper written by Prof. A. R. Wentz (read for him since he was absent on account of sickness) and an address by the Bishop of Dornakal both on The Church and Its Mission; and two sermons preached Sunday, December 18th, one by the Rev. Douglas Horton, recently pastor of one of the largest Congregational churches in Chicago, and now minister of the General Council of Congregational Churches, on The Inner Life of the Church; and one by the Rev. George F. Macleod of the Church of Scotland on Winning the World for Christ. How the Scotchmen can preach!

Yes, then there was the garden party of the Governor of Madras and Lady Erskine. A delightful occasion. But that is another story, so I shall wait until I come back with the colored movies I took of the guards in their red coats, and the long red carpet leading down from the palace, before I try to describe that afternoon. Besides, we have been working hard today, and it is late. Much more I would be able to write must wait until later.

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

A Massive Book by Two Well-Known Theologians

THE GROWTH OF RELIGION. By Henry Nelson Wieman and Walter Marshall Horton. Willett, Clark. Pp. xviii-505. \$5.00.

THIS MASSIVE book brings together contributions from two of America's best known writers on theological subjects. For that reason, if for no other, it would be interesting to add. It has been said that the book endeavors to sketch a distinctly American approach to questions of religious thinking; that is so, one wonders if there is much in American theology, at least so far as the scheme of Professor Wieman is concerned. For Dr. Horton's contribution is in a very different category. Yet we do not wish to give the impression that the neosupernaturalism of Dr. Wieman has not developed greatly since his earlier books; he now finds much more in God, to put it crudely; and we have hope that in the long run he will make terms with all more of that which traditional theology (inadequately and even as crudely as Dr. Wieman, but in another direction) has sought to express. On the other hand, this indeterminate picture of God as a combination of cosmic growth, personality developing factors, aspect of the universe, and superpersonality, with just a hint of a *more* that is beyond all that, seems to us to point the way to great truth, but never quite to get there. And some enduring Christian beliefs, springing out of real experience, get from Dr. Wieman very short shrift indeed.

Dr. Horton's part of the book is a history of the development of religion itself, with some attempted definitions. It is well written, nicely divided, and (so far as the reviewer can judge) quite sound. It is not up to Dr. Horton's more formal theological writing, however. And we still await from his pen a book which will sketch a really deep American theology, springing from the newer Protestantism, which is learning so much from Catholicism and from European thought generally—the sort of book which perhaps only Dr. Horton can write.

We may note some minor points in Dr. Horton's contribution. Anglicans, we feel that our communion is not very satisfactorily presented; its genuine Catholic strain is rather overlooked, and only dragged in because of the rise of Anglo-Catholicism in the 19th century. There never was any real fundamentalism in the Episcopal Church (p. 197); there were only spasmodic conservative movements, concerned mostly with the Virgin Birth, occurring in the early 20's of this century, but not in any real sense part of the wave of anti-evolutionism which marked other groups. In his discussion of the rise of Western science (especially p. 174) Dr. Horton appears to overlook Whitehead's suggestions about the place of scholastic rationalism in this development; and the equally important fact that Christian incarnationalism was responsible, even before, say, Copernicus, for an application of Greek speculative method to concrete particulars.

For Dr. Wieman's long essay, on Contemporary Growth of Religion, we need say little beyond what has already been said above. It ought to be added, however, that when the Chicago professor discusses religious techniques, the place of nature in a bounded religion, the errors of the neo-supernaturalism of Barth and Brunner, and many other matters, he is suggestive and often very profound indeed. It is only when he goes on to develop his own extremely limited general philosophy of religion that he appears to us to be quite inadequate, even to his own observations. Such empiricism as he indicates is vitally necessary; but can we not go beyond that to the higher assumptions which are really involved, as many of us are convinced, in the enterprise of religious living?

W. NORMAN PITTINGER.

A Careful and Sensible Study of a Difficult Problem

ONE MAN'S MEAT. By Edward A. Strecker, M.D., and Francis T. Chambers, Jr. Macmillan. \$2.50.

DR. STRECKER writes as a trained psychiatrist and a practical physician of one of the most difficult and distressing long-term problems. In co-operation with his associate at the Pennsylvania hospital he presents what is coming to be accepted as the

modern view of alcoholism. That is, he regards it as a nervous or mental problem that must be solved at its source. After wide observation and extensive, first-hand experience these conscientious commentators believe that alcohol may be either a source of normal enjoyment, or it may be a menace to physical and mental health and happiness; that alcohol properly used may favor social relaxation and good fellowship and may add to human pleasure.

On the other hand, under certain conditions, they recognize that alcohol becomes dangerous and its use extremely likely to result in ruin for the drinker and in unhappiness and misery for his family and those dependent upon them. Illustrative case material is based on the authors' recent experiences with alcoholics, and their long years of dealing with the problem are demonstrated in the keenness with which they weigh and evaluate the social, psychic, and physical factors that together constitute the syndrome of alcoholism.

In their judgment, repeated, bitter, and costly lessons would seem to indicate that alcoholism will not be legislated out of existence, nor will retaliations or punishment accomplish anything constructive. They believe that sensible, protective laws favor moderation, and that strictly prohibitive legislation seems to instigate illegal trafficking with all its attendant sordid evils.

In their approach to the study of the question, the purely emotional approach is minimized. They do not regard alcoholism solely as an ethical problem, but they feel that an immense amount of good is accomplished by the priest, the minister, even the "Sawdust Trail," and other methods of approach that depend for their effect chiefly upon the appeal to the emotions. In short rehabilitation and readjustment may be and frequently are aided by these factors.

Altogether, this is a carefully prepared and sensible contribution that can be read with great profit by all interested in the subject.

CLINTON ROGERS WOODRUFF.

Unusually Excellent Sermon Outlines

A PREACHER'S NOTE-BOOK. By Paul B. Bull. Macmillan. \$3.00.

THE ACTS OF THE APOSTLES IN PRESENT-DAY PREACHING. By

H. E. Luccock. Willett, Clark. \$1.50.

IN REMEMBRANCE OF ME. By F. H. Lindemann. Lutheran press.

\$2.00.

THREE BOOKS of sermon outlines, all of unusual excellence. Fr. Bull's is the most elaborate. Sketches are provided for the whole Christian year, Sundays, and holy days; these sketches are very brief, but are supplemented by illustrations given at considerable length. These—largely taken from Fr. Bull's personal experience and all the better for this origin—are the most interesting part of the volume. We all love him, even to his vigorous and most individual antipathies, and even when we disagree with him most decidedly! And just to browse through these illustrations is to gain—or regain—contact with a unique and rich personality, who is never trite.

Another unique personality is that of Dr. Luccock, although of a different type. Educated a journalist, he has found the journalist's pungent phrases of superlative value in the pulpit and in the classroom; he is now professor of homiletics at Yale. Where, for instance, Fr. Bull writes, "We know nothing whatever about St. Matthias, except that he was a good man," and suggests a sermon centering on the selfishness of Judas, Dr. Luccock writes, "One fact is deserving of remembrance: After his election Matthias was never heard from again. And that has been one of the great and real liabilities of being elected to office," and suggests a sermon centering on the very useful theme indicated. Both Fr. Bull and Dr. Luccock emphasize and re-emphasize the importance of preaching social justice; Dr. Luccock, however, hates war and Fr. Bull hates pacifists with approximately equal intensity.

Mr. Lindemann calls his volume *Twelve Communion Addresses*. Since he is a Lutheran, one of the sermons is on Eucharistic doctrine and, also since he is a Lutheran, he argues that apart from Lutheranism all the world lieth in darkness even until

now; with—we are glad to say—the solitary exception of “some Episcopalians.” Having included this sermon in the volume, however, he feels free to disregard the dogmatic aspects in the other 11 addresses, and to devote himself to the devotional and practical aspects of his theme. The preaching is not like our preaching, nor is the vocabulary always our own—most of us dislike intensely *commune* used for *communicate*—but once the vocabulary is mastered the very unlikeness of the preaching gives it a fresh and appealing value. Most of it could be used with no alterations at all by the most Catholic-minded Churchmen or even by Roman Catholics touched by the liturgical movement. Particularly to be commended is his insistence on the Eucharistic note; his chapter headed The Feast of Thanksgiving is flawless liturgically. Equally insistent is he on the necessity of communion issuing into action: Christ “would haunt us with the memory of the Cross, not that we may have emotions, but motives.” BURTON SCOTT EASTON.

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A Catholic Gentleman and Church Architect

MEMORIES OF WILLIAM HALSEY Wood. Written by His Wife. With an introduction by Ralph Adams Cram. Privately issued. (425 South Carlisle street, Philadelphia.) Pp. 55. \$1.45.

WILLIAM HALSEY WOOD, Catholic gentleman and Church architect, of whom Mrs. Wood in her memoirs altogether too modestly outlines the professional life, was an inspiration to more than one student of ecclesiastical architecture of later years. Many parish churches built from his designs influenced the endeavor of a small group of architects convinced that Gothic, especially Anglican, was the only hope of improvement in an age woefully lacking in vision and imagination. His application to this ideal helped to dispel the lethargy of clergy and laymen alike who had accepted the tawdry and cheap as a standard in church building.

Mrs. Wood's brief story of his life and education in the Church clearly emphasizes its importance in his career. His work was contemporary with that of H. H. Richardson and Henry Vaughan. His personal acquaintance with Sir Edmund Street and that architect's research work in Gothic art, together with the opportunity of observing the executed work of John L. Pearson, must have had a profound influence on his own practice.

Among the many existing examples of Halsey Wood's work, the Church of St. Ignatius in New York City and the Church of the Ascension in Pittsburgh stand as monuments to his skill. The latter building stands in evidence to this day among ever-increasing and encroaching structures covering the entire range of architecture, emanating from the *Ecole des Beaux Arts* to the latest in *Modernesque*.

His vision, Jerusalem the Golden, as indicated in the drawings submitted in competition for the Cathedral of St. John the Divine, was the crowning achievement of his career. Had his design placed first, entitling him to become the architect of the cathedral, and been carried out, with probable dimensional changes and advanced studies improving with his known capacity to perfect the design, the structure resulting could conceivably have been the most glorious church constructed since Hagia Sophia. It is notable that the plan of the crossing as built, although reduced in dimension, is identical to Halsey Wood's vision. The author's description of this chapter in her husband's life stirs the reader to a sympathetic understanding of a great inspiration.

FRANK E. CLEVELAND.

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Archbishop's Daughter

EDITH DAVIDSON OF LAMBETH. By M. C. S. M. John Murray. 1938. Pp. xii-249. 9 shillings.

DAUGHTER of one Archbishop of Canterbury and wife of another, Edith Davidson was distinguished not only as a leading figure in social and ecclesiastical circles, but even more so for her gracious and radiant personality and for her sympathetic relations with all classes and ranks of society. As mistress in Lambeth palace and in the old palace, Canterbury, she made each house “a home for those who lived within it—the staff and household—the family, as Mrs. Davidson loved to call it.”

Every Sunday she held a Bible class for the maids and prayed for “those who have lived with us here at any time.” There were many guests, including a constant presence of clerical and lay workers from overseas; and at the time of the great Lambeth conferences, bishops and their wives were entertained

from all over the world. Many found even a brief stay unforgettable, and this was due perhaps more to the hostess than to the Archbishop, who, however, himself welcomed all comers with an open heart.

The story as told by one of Edith Davidson's intimate friends follows the chronological order, and includes excerpts from many letters written by Mrs. Davidson and others. She married young and for five years remained in her father's home, for the reason that her husband continued to act as secretary for Archbishop Tait. Thence they removed to Windsor upon Randall Davidson's appointment as dean. There are interesting sidelights on the Queen, both at this period and later at the time of her death.

Then followed the years in London, after the dean was made Bishop of Rochester, and in Farnham castle when he was transferred to Winchester. From 1903 to 1928, through strenuous years, he was Archbishop of Canterbury and at the center of world events. He died two years after his resignation and his wife survived him six years.

This book serves as an admirable supplement to Dr. Bell's extensive life of the Archbishop. It is full of anecdotes that make easy reading; it is successful in showing the wonderful union of heart and mind between the husband and wife, and does full justice to the share she had in his life and activities. It perhaps takes too much for granted in presuming that the readers of this volume will be familiar with the larger work. For instance, in mentioning the presentation of the “gift of the nation” upon the Archbishop's retirement, it fails to tell of what the gift consisted.

Fifteen thousand subscribers throughout the nation had contributed over £17,000 in sums large and small. This gift made possible the purchase of a house in Chelsea, which for two happy years was their last home together. The biographer says of the widowed survivor: “The six years of her earthly separation from her husband had been her triumph . . . as her body grew frail, her spirit grew stronger, and brighter was the light which shone from her.”

MOTHER MARY MAUDE, CSM.

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All of Dorothy Sayers in an American Edition

THE DAWSON PEDIGREE and LORD PETER VIEWS THE BODY; CLOUDS OF WITNESS and THE DOCUMENTS IN THE CASE; MURDER MUST ADVERTISE and HANGMAN'S HOLIDAY; STRONG POISON and HAVE HIS CARCASE. All by Dorothy L. Sayers. Harcourt, Brace & Co. Each \$2.00.

ADD TO THESE the Dorothy L. Sayers omnibus, *Whose Body?* *The Unpleasantness at the Bellona Club*, and *Suspicious Characters* (\$1.49), *The Nine Tailors* (\$1.29), *Gaudy Night* (\$2.50), and *Busman's Honeymoon* (\$2.50), and add further that all are published by Harcourt, Brace and company, and a sad disgrace is removed from the American book trade. Someone used to read one of Miss Sayers' stories for the first time and instantly hie himself to his bookdealer and demand, “Get me everything she has ever written.” And the dealer would sadly reply, “Some of her works must be imported from England.” But this barbarous state of affairs has now been corrected; with the issue of the latest reprints everything is immediately available and no one can be excused whose shelves do not contain the entire set.

(Incidentally, it may be worth saying that *Unnatural Death* and *Five Red Herrings*, which were listed in English catalogs, are the same as *The Dawson Pedigree* and *Suspicious Characters*.)

Which is the best? Who can say? Most thorough enthusiasts may well prefer *Gaudy Night*, with its marvelous character analysis, even though it contains no murder and not enough Lord Peter. For a straight detective yarn *Clouds of Witness* ranks very high, although *Whose Body?* and *Have His Carcase* push it hard. The short stories collected in *Lord Peter Views the Body* and *Hangman's Holiday* are gems. (By the way, the first volume in the above list contains a little gem that now appears for the first time in America, a biography of Peter by that gorgeous old reprobate, Uncle Paul.) *Busman's Honeymoon* no doubt has all the Sayers elements assembled incomparably, including wild farce. Who can say, indeed? But a new volume will appear in the spring. It is said that a prophecy made in these columns will come true; it will include little Peter! But here is hoping that it will also include our old and beloved friend, that tough, indomitable, invincibly Anglo-Catholic spinster-detective, Alexandra K. Climpson!

NEWS OF THE CHURCH

50,000 Campaign Is Put On by W. Texas

2,000 Needed for Bonded Debt; \$7,500 for Bishop's House; and \$10,000 for Youth Camp

SAN ANTONIO, TEX.—A \$50,000 campaign is now being conducted by the diocese of West Texas. The campaign began on January 13th and will continue until January 20th. Of this amount, \$22,000 is for a bonded indebtedness with unpaid interest. This liability of the diocese comes due and must be paid by 1940. The bonds are issued on behalf of St. Philip's junior college. In addition, \$7,500 is to be paid on a mortgage on the episcopal residence, and \$10,000 is to be used for the purchase of a site for a young people's camp. Still another \$10,000 will be devoted to the episcopate endowment fund. Results of the campaign will be announced January 23d to the diocesan council, when it convenes in Laredo.

Explosion, Condemnation of Building, Hurricane, and Fire Experienced by Long Island Church in One Year

GLEN COVE, L. I., N. Y.—Accidents came so fast in St. Paul's parish during the year that the rector, the Rev. Lauriston Castleman, the bewildered sexton, and vestry were just about at their wits' end. What with explosion, settling of a building and consequent condemnation, hurricane, and fire, they hardly knew where to turn.

First of all, 400 persons narrowly escaped injury on Christmas eve, 1937, when they left the church just before the antiquated heating plant blew up. Christmas services were held in a church uncomfortably cold, after the sexton had worked all night to clean the building.

Early in 1938 the expense of repairs to the heating system had to be met, in addition to a program already laid out for redecorating much of the rectory and the Zabriske parish house (a large dwelling somewhat remodeled for parish uses).

After the services of Ash Wednesday, an alarming settling of the church building was observed, and an expert examination resulted in the condemnation of the building (100 years old) as unsafe. Worship was carried on in various other churches in the town by turn, until the Masons offered their building.

Transportation of Prayer Books, Hymns, choir and clergy vestments, and altar equipment from place to place provided the parar guild with some extra work. After Easter, plans were made for new buildings for a campaign for funds. The cam-

Elect Dr. John Gravatt Diocesan in Upper S. C.

UNION, S. C.—The Rev. Dr. John J. Gravatt, Jr., rector of Trinity church in Staunton, Va., on January 10th was elected Bishop of Upper South Carolina. The special convention made the choice on the fourth ballot.

The convention, after consideration of a proposed union of the diocese of Upper South Carolina with that of South Carolina, rejected the proposal.

Four Convicts Confirmed by Pennsylvania Bishop

GRATERFORD, PA.—Bishop Taitt of Pennsylvania on January 6th confirmed four inmates of the branch of the Eastern state penitentiary located here.

This was the Bishop's second visit within a year to this prison for confirmation. His last visit was in April, 1938, when two inmates were confirmed. In all the cases the rite was administered upon the request of the prisoners themselves. The four men comprising this recent class averaged 30 years of age.

aign lasted nine weeks. By that time the fall schedule was beginning. The Somarindycy memorial building (a small Sunday school building of the earlier type) was turned into a chapel to accommodate 100 people, and the church school shared it with the congregation.

Then in September came the hurricane, which blew down 25 trees and overturned or tilted many monuments in the churchyard. Finally, in November came the joyous day when the cornerstone of the new church was to be laid, and 10 inches of snow fell the day before. Nevertheless, a large choir and a good congregation turned out for the gala occasion.

Christmas, 1938, was observed with midnight service once more in the Masonic temple, with the usual transportation of equipment, all of which had to be carried back for use in the chapel early Christmas morning.

At 4 P.M. on December 31st, to break the monotony of the year's dull existence, fire broke out in the Somarindycy chapel—the parish's only place of regular worship—and all the fire apparatus in the vicinity could not prevent the burning out of one end of the building.

Being once more "on the sidewalk," with a gang of men working on the new church, another gang clearing the hurricane damage, and a third gang repairing the chapel, the rector, his head "bloody but unbowed," sent cordial greetings and best wishes for a bright and happy New Year.

Vast Potentialities Outlined by Dr. Mott

Chairman Describes Possibilities of International Missionary Council Meeting at Tambaram, Madras

MADRAS, INDIA—Vast potentialities of the meeting of the International Missionary council were outlined by Dr. John R. Mott, chairman of the council in his address at the beginning of the sessions in Madras Christian college, Tambaram.

"It would be difficult to overstate the possibilities of the Tambaram meeting," he declared.

"Surely we recognize no limitation as we think of our central objective. It reminds one of the ambition or ultimate objective of St. Paul, to 'present every man perfect in Christ': 'every man'—no limit extensively; 'perfect'—no limit intensively; 'in Christ'—no limit dynamically.

"What is our immediate objective? That we, trusted representatives of the older and younger Churches of the world, should arrive at a common mind as to God's will concerning the next steps in the realm of attainment and achievement which should be taken by us and our constituencies on the years right before us for the building up of the Church and for the spreading of the Christian religion.

CHURCH IS CENTRAL

"Notice, it is the Church which is to be at the center of our thinking and resolving these creative days—the Divine Society founded by Christ and His apostles to accomplish His will in the world. It is a worshiping society, a witnessing society, a transforming society—the veritable Body of Christ. . . .

"What limit can be placed on the Tambaram meeting as we think of the time of our coming together? . . . It will be recalled that this meeting was projected three or four years ago with the thought that it would be held at Hangchow, China. The events of recent months made it necessary to transfer the meeting to India. In one sense, the planning meeting three years ago seems as though it were only yesterday. In another sense, it seems like an age, when we recall the impossible events which have since elapsed. . . .

"I venture to say that never has a world Christian gathering assembled at a time when simultaneously in so many parts of the world there was so great need of its high offices.

MANY CHALLENGES

"We realize the boundless possibilities of Tambaram as we think of the challenges which come to us both from the world about us and from within the Churches themselves.

"Looking outside our Churches we are profoundly concerned as we witness:

"Primitive races being brought suddenly into violent contact with more complex civilization;

"The breakdown of ancient and honored traditions and of highly valued institutions,



ANGLICAN CHAPEL, MADRAS CHRISTIAN COLLEGE

These two views show the exterior and the interior of the chapel on the Bishop Heber hall compound of the college. This hall is under the direction of the Anglican Church, with an Anglican chaplain who is a member of the college staff. While some of the students are Anglican, others are non-Anglican Christian and some are non-Christian. During the Madras conference there was a Communion service for Anglican delegates each morning. Bishop Hobson celebrated it on the third day.

also of solemn agreements and established law and order;

"The widespread disintegration of moral ideals and authority;

"The inauguration of what someone has characterized as an era of god-makers;

"Rival challenges to the allegiance of men being presented literally across the world, and, therefore, new menaces to the Christian faith;

"The necessity of fighting the battle of religious liberty over again.

"The fact that in the West as well as in the East the Christian message today is confronted by a non-Christian world.

CHURCHES' NEEDS

"Looking to the Churches themselves, we are also confronted with grave perils and inspiring challenges, such as:

"The great continuing problem—the central work of Tambaram—is the upbuilding and maintenance of the younger Churches as a part of the world-wide Christian fellowship. How is the Church, in such an environment as just indicated, to live, to grow, to reach out with literally world-conquering and transforming power?

"Here and there are perils of half-converted Churches. There is grave danger lest Christianity become diluted or adulterated by infiltration of superstition and sub-Christian conception of God.

"There are also to be met ideas and attitudes which are tending to cut the roots of the missionary undertaking because they cut the roots of Christianity itself.

"There is need of realistic thinking and sacrificial action with reference to the development of a sound economic basis for the Churches.

"The hour has come to sound out a strong recall to evangelism—the larger evangelism. This is basic to all that we have most at heart.

"Then there is the supreme problem of Christian unity, and the fulfilling of the vision, a World Council of Churches, which came to the recent Oxford and Edinburgh Conferences, and, to this end, here at Tambaram the determination of the part which the younger Churches are to have in the realization of this vision.

RESOURCES UNLIMITED

"The last place where we of Tambaram should permit ourselves to think of limitations is in the realm of our resources:

"Think of the present members of the Christian host, in contrast with those of

earlier centuries and of earlier decades.

"Think of the power of organization at our disposal. By organization I understand the means of distributing force most advantageously.

"Think of the wide range of knowledge and of costly experience which has been accumulated throughout the history of the expansion of Christianity.

"Think of the valuable heritage of all our Christian communions, large and small, notably in the pathway of sacrifice.

"Think of that priceless asset, the momentum of progress and victory in so many fields represented here.

"With a deepening sense of humiliation and of set purpose to bring forth fruits meet for repentance, let us dwell on our unused resources. At the best, how comparatively unused in all our Churches and in all our countries are the capacities of heart power, of thought power, of statesmanship, of unselfishness, of saintliness, of adventure, of heroism, of sacrifice, of fellowship and unity.

SUPERHUMAN RESOURCES

"We should be solemnized and uplifted, moreover, as we remind ourselves of our superhuman resources—the mighty acts of God, the triumphs of the Cross, the miracle and contagion of Christlike lives, and the irresistible spiritual energies which through the Holy Ghost enter into human life. These powers of the endless life have not been exhausted, nor can they be. I cannot but believe that those of us who have gathered here around the central figure of the ages and of the eternities, our Lord Jesus Christ, are on the threshold of something which will far transcend all that lies behind us. That which has given eternal distinction to certain conferences which all of us can vividly recall along the pathway of our experience, is the breaking out in them of the Everliving God in transforming, wonder-working power. God grant that from this, the threshold of our meeting, the conditions may be afforded which on the human side make possible the manifestation of His creative energy.

SIN IS ONLY LIMITATION

"It is a solemn reflection that the only limitation in the possibilities of the Tambaram meeting may be in ourselves. God forbid that such should be the case. To this end, let us give ourselves to self-examination and prayer, remembering how from the days of our Lord in the flesh, down through the different epochs in the life of His Church, His mighty works have been again and again

hindered through pride—racial, national, denominational, intellectual; through selfishness, even among Christian leaders, as manifested in self-love, self-praise, self-assertion and self-seeking; through lack of unity shown in division, jealousy, uncharitable judgments, and other sins of the tongue; through superficial and inconclusive thinking; and through lack of vision, resulting from lack of purity of heart. . . .

"Most important of all, and that which will do most to facilitate the realization of all else, is that from the opening hour to the close of these memorable days of boundless possibilities to be spent in Tambaram we should be in an attitude of attentiveness to God and of responsiveness to Him. Doubtless He has been speaking to all of us as we journeyed toward this place. That He will speak to us in the plenary sessions, in the section meetings, in informal groups, amazingly during these days, should there be any question? The important thing is that we be attentive unto His voice."

On the platform with Dr. Mott at the opening meeting were the Rev. William Paton of London and Dr. A. L. Warshuis of New York, two secretaries of the council; the Baroness Van Boetzelaer van Dubbeldam; the Rev. C. Y. Cheng, vice-chairman of the council; the Bishop of Dornakal, chairman of the National Christian council of India; Prof. Martin Schlunk of Germany; M. le Pasteur Henri Anet; and Dr. Sandegren, Bishop of Trincomalee, India. The Bishop of Dornakal and Professor Schlunk offered prayer, and M. Anet read a Psalm.

DAY OF PRAYER

The first full day of the conference, December 13th, was kept as a day of prayer and meditation. In the opening period the Bishop of Dornakal took as his theme the Church of Asia described in the first chapter of Revelation. The Churches today, the tribulations they are enduring, are very near in experience to those first century Churches, he said. The question we have to ask, he added, is whether the world is going to triumph, or Christ; Christ can not accomplish His work save through the Church.

We must repent our lack of zeal—

(Continued on page 80)

Need of New Terminology Confronts Federal Council

NEW YORK (RNS)—The recent admission of the Syrian Antiochian Orthodox Church into membership of the Federal Council of the Churches of Christ in America poses a problem for officials of the Council.

Hitherto the Federal Council has been described as a Protestant agency, a term no longer applicable in view of the inclusion of an Eastern Orthodox communion.

Officials, consequently, are looking for a phrase which will denote both the Protestant and Eastern Orthodox constituency of the Council, especially in view of the possibility that other Eastern Orthodox communions may be accepted into membership in the future. So far, no solution is in sight, Council officials admit.

Nazi Press Attacks English Archbishop

Lang Called Traitor to Christ, His Struggle, and His Doctrine by Streicher's Newspaper

ONDON—The German Nazi press, in its anxiety to find cause for angry outbursts against leaders of the church of England, recently made a violent and distorted attack on the Archbishop of Canterbury.

The attack, which appeared in Julius Streicher's anti-Semitic newspaper, the *Stürmer*, said that the Archbishop, in addressing a peace service in Westminster Abbey, asked the congregation to pray for persecuted Jewish people, and called the Archbishop, Dr. Cosmo Gordon Lang, "traitor to Christ, His struggle, and His doctrine."

Such a request for prayer was made, it is true, but it was made by the dean of Westminster abbey and not by his Grace.

Christ never expressed His sympathy for Jews," the *Stürmer* goes viciously on, "and could never have found excuses for a Jewish murder. Christ called them children of the devil, murderers, and the personified lie. And yet the Archbishop, the highest Christian dignitary in England, stands up to defend this race of murderers who, 2,000 years ago, murdered Christ. On behalf of these murderers, he writes letters to English newspapers. For this blood-soaked and guilty people of criminals, he interrupts a service to express his sympathy and affection for them."

HONORED BY JEWS

A delightful and unusual incident occurred at Auckland castle, the residence of the Bishop of Durham, Dr. Hensley Henson, during the week before Christmas. He was waited on by a deputation representative of northeastern Jewry and was presented with a framed replica of a page from the golden book of the Jews on which his name had been inscribed.

The deputation was headed by Rabbi Solomon P. Toperoff of Sunderland, who paid a tribute to the Bishop for his championship of the cause of the Jews and his condemnation of their treatment at the hands of the totalitarian States.

In reply Dr. Hensley Henson said:

"I lament that the situation should have arisen in which you are here representative of an ancient and famous race which finds it necessary to speak in terms of high appreciation of such a petty service as I have been able to render. My mind goes back, and I think what a happy change has come about. A Bishop of Durham can welcome a company of Israelites to his house and have a full, deep, and genuine community feeling with them."

"That is most significant, and I think you will take comfort in the thought that in your hour of extreme anguish and difficulty you are being borne up by a great volume of sympathetic feeling which I suppose at no previous time in the history of mankind could have been possible."

Adding that he did not think history provided any adequate parallel to the anti-

Southern Churches Cause Decline of Lynching Evil

BIRMINGHAM, ALA. (RNS)—The "new and enlightened attitude on the part of Southern churches and pastors" is responsible for the "healthy decline of the lynching evil," according to Dr. Frederick D. Patterson, president of Tuskegee Institute, America's largest Negro college, in the institute's annual report on lynching.

Dr. Patterson reported only six lynchings in 1938, two less than in 1937. He pointed out, however, that 42 instances of attempted lynching were prevented by officers of the law or by action of local citizens.

Three of the attempted lynchings, the report said, took place in Northern states and 39 in Southern states. The six persons who fell into the hands of lynch mobs were all Negroes.

Semitic policy of Germany, the Bishop said in conclusion:

"I feel sure that the British government would be supported by public opinion throughout the empire if it accepted large financial responsibility in order to enable large-scale colonization of the Jews within the empire, and I believe that policy would be as wise as the motive would be right."

WHITE CHRISTMAS

After a long succession of green Christmases, which, according to the proverb, make a fat churchyard, Great Britain experienced the delights and discomforts of a white Christmas.

Twenty years ago the midnight Mass, the crib, the Nativity play, and the Christmas tree in church were quite unknown in England outside the Roman Catholic communion. Today they are familiar and beloved characteristics of the Englishman's favorite holiday. The Bethlehem crib finds a place in cathedrals and humble village churches, and is not unknown in Nonconformist chapels.

This Christmas, for the first time, the Archbishop of Canterbury blessed the beautiful crib, in the form of an old English barn, which was erected in Canterbury cathedral. While his Grace was saying the prayers on Christmas eve, he was rudely interrupted by a Kensite Protestant who cried out to him to "desist from this pre-Reformation childish practice."

Calm and unruffled, the Archbishop rebuked the man, who was induced to leave the cathedral without more disturbances.

Albany Radio Services

ALBANY, N. Y.—The Very Rev. Edward R. Welles, dean of the Cathedral of All Saints, and the Rev. George A. Taylor, rector of St. Paul's church, will represent the Episcopal Church, taking their turns along with ministers of various Churches in the district, in a daily broadcast of religious addresses, for a quarter of an hour, beginning at 8 o'clock each morning, over WABY. The broadcast is sponsored by the Albany ministerial association, of which the Rev. George A. Taylor is president.

Niemoeller's Brother Preaches in Berlin

Reveals That Nazis Have Removed 130 Members of Governing Body of Confessional Church

NEW YORK—One hundred and thirty members of the Confessional Church's governing body in Germany, it was revealed January 8th by Pastor Wilhelm Niemoeller, brother of the imprisoned Pastor Martin Niemoeller, have been removed from their posts by the Nazis. He delivered a daring sermon at his brother's Dahlem church in Berlin.

The Confessional Church pastors, he revealed, had been disciplined by the National Socialist régime because they had protested against anti-Jewish excesses. He also said, according to the *New York Times*, that previously some of the pastors had been punished for calling the faithful to repentance during the September war scare.

"Because in the face of threatening war the Confessional Church preached the profession of faith and repentance," he said, "its leadership has been subjected to treason. And because pastors felt themselves compelled in the face of the persecution of Jews to preach observance of the Ten Commandments, they have been forbidden to preach and their salaries have been stopped."

Four members of the Church's governing body, including Pastor Martin Niemoeller, his brother Wilhelm said, were in protective custody; eight more were under arrest; 40 had been forbidden to preach; and 11 had been expelled from Berlin.

STATE SEEKS TO RULE CHURCH

He further stated that the government was preparing to attain the aim it has steadily pursued since 1933, to impose complete State rule on the entire Church through government officials.

Pastor Wilhelm Niemoeller was arrested July 25, 1937, and held for one day by the German secret political police. The arrest occurred after he had preached three sermons in two Dahlem churches. At that time, as on January 8th, he read a list of Confessional pastors who had been arrested. Such publicity is forbidden in Germany.

Honolulu Mission Buys Adjacent Lot Sought by Buddhist Group

HONOLULU—St. Mary's mission and home for children in Honolulu has recently acquired an adjacent lot, which increases its present property by one-half. In effecting the purchase, the diocesan board of directors acted just before the option expired, and incidentally precluded the possibility of a Buddhist temple's being placed there by a group who were making a higher offer.

This much-needed space will provide for the expansion of the home under the efficient direction of the Misses Margaret and Hilda van Deerlin, the latter having been in charge since 1908.

City in Connecticut Reaffirms Its Faith

2,500 Catholics, Protestants, and Jews Form Great Demonstration of Brotherhood of Religion

HARTFORD, CONN.—On the first day of 1939, 2,500 Catholics, Jews, and Protestants gathered in Bushnell memorial, Hartford, to reaffirm their faith in the Lord God of Hosts and their dependence on Him in solving the puzzles of a chaotic world. This was the greatest community demonstration of the brotherhood of religion that this city has ever seen in the 300 years of its history.

The meeting was inspired by Rabbi Abraham J. Feldman of Temple Beth Israel. The invocation and benediction were delivered by the Very Rev. Walter H. Gray, dean of Christ church cathedral, and Rabbi Morris Silverman of Emanuel synagogue conducted the service.

A statement of principles to explain the occasion, printed on the program, said:

"We publicly declare our faith in God and our love for man, and with a united gesture, dedicate ourselves afresh to a more vital spiritual life, evidenced in our daily conduct, so that in all our relationships, social, economic, or political, we may further the realization and fulfilment of God's gracious will for us His children."

The meeting began with an organ prelude by Prof. Clarence E. Watters of Trinity college. The choir was composed of 150 singers from the Harrt school of music, who led the procession followed by some 40 local clergy.

INSANE PREOCCUPATION

Rabbi Feldman alluded to his distress over the persecution of the Jews in Germany and to the social disease of insane preoccupation with "things, things, things." He said that the time had come for religion to speak with a loud, clear voice.

The Rt. Rev. Mgr. William H. Flynn, chancellor of the Roman Catholic diocese of Hartford, said that the first duty of man is to worship God and the second is to do His will.

"A realization of these obligations," Monsignor Flynn said, "is the answer to the problems of the world."

The Rev. Dr. Rockwell H. Potter, dean of Hartford theological seminary, said the question was not primarily one of choosing between faiths, but of choosing between the good and the bad.

The Rev. Andrew J. Kelley, pastor of St. Anthony's Roman Catholic church, said:

"We will write boldly across the first page of a brave New Year the consoling message that Hartford dedicates itself to a common faith."

Emergency Fund Totals \$222,100

NEW YORK—The China Emergency Fund, according to a report by the office of the National Council, had reached a total of \$222,100.58 on December 30, 1938. The goal is \$300,000.

Christian Scientists Aid Church Hit by Hurricane

OLD SAYBROOK, CONN.—One hundred dollars was given recently by the Christian Science committee on publications, state of Connecticut, to help toward the rebuilding of Grace church here. The building was damaged last fall by a hurricane. The Rev. William Robinson is rector of Grace church. The money came from a fund contributed to by Christian Science churches throughout the world.

The \$100 check was enclosed in a letter to the rector. The letter said in part:

"In obedience to the instructions of St. Paul to 'Bear ye one another's burdens, and so fulfil the law of Christ,' the Christian Science board of directors has approved the recommendation of this committee in respect to sharing in the restoration or rebuilding of your church edifice so seriously damaged by the hurricane of September 21, 1938."

Receipt of \$50,000 Gift Announced in Lexington

LEXINGTON, KY.—Receipt of a \$50,000 legacy from the will of the late Lydia S. Armstrong of Washington was announced late in December by Bishop Abbott of Lexington. The interest is to be used to further work among mountain children. This is the largest bequest received in the history of the diocese.

During the past year three parishes in the diocese have received bequests. The Church of the Nativity, Maysville, received the sum of \$25,000 in the will of a friend of the parish. The late W. S. Willett of Lexington left small bequests to Christ church, Lexington, and St. Peter's church, Paris.

For several years a congregation has been meeting in the school house at Aegar, near Beattyville, and served by the missionary in Beattyville. Early in December the building burned, and with it the Prayer Books and Hymnals.

Now school and church use the lodge at Patterson Friendly farm, more than a mile away, and off the main road. The farm is the center for community work in the area, and is supervised by the missionary, the Rev. George E. Long.

Two Sons of Haitian Archdeacon Escape Death in Motor Accident

PORT AU PRINCE, HAITI—Two young sons of Archdeacon Najac, Raoul and Paul, returning home to spend the Christmas festival with their parents, narrowly escaped death by the overturning of the motorbus in which they were traveling. Of 22 passengers, two were killed and the others seriously injured.

The motorcar was entirely destroyed by overturning on a road always dangerous but particularly so in seasons of heavy rainfall. A Roman priest of Port de Paix rendered very marked services to the two children and others who had been injured.

New Zenshin Booklet Appears in Japanese

BSA Issues 100 Pages of Reading
Meditations, Hymns, and Carols
3,000 Using the Material

TOKYO—*Zenshin*, the Advent *Forward—day by day* booklet in Japanese, a publication of 100 pages of Biblical readings, meditations, hymns, and carols, was issued in December, 1938, by the Brotherhood of St. Andrew in Japan. It is edited by P. O. Yamagata.

Forward—day by day has been issued in Japanese by the BSA since Ash Wednesday, 1936, and 100,000 copies of it are related. Forward Movement literature have been distributed by the Brotherhood throughout the Church in Japan and Japanese congregations in Hawaii, America, Canada, Brazil, Manchukuo, China, Korea, Formosa, and the South Seas.

On November 27, 1938, the third year of the work was begun. Records reveal that 3,000 men, women, and young people were using the booklets regularly. In each issue, 150 churches, missions, and institutions subscribe.

The usual six issues, beginning with the Advent number, are being combined in three booklets: Advent to Ash Wednesday, Lent to Trinity, and complete Trinity.

OTHER MATERIAL ISSUED

The Brotherhood has also issued, in booklet form, a speech given by the Rev. Dr. Takaharu Takamatsu, chaplain of St. Paul's university, on October 22, 1938, a large gathering of young people. It was brought out as a Christmas greeting from the members of the Brotherhood in Japan.

There are 12 brief sections: Genealogy, Christmas, "30 Years," Baptism, Temptation, The Calling of the Disciples, Teaching, Healing, Opposition, The Entry into Jerusalem, The Last Supper, and The Cross. Each is illustrated.

Booklets may be had for 5 sen each from Shiro Egawa, office secretary, BSA office, 5 Rikkyo Daigaku, Ikebukuro, Toshima-ku, Tokyo.

Pi Alpha Fraternity Charters Group at Alabama Polytechnic

BLUERIDGE SUMMIT, PA.—Pi Alpha fraternity, the only national Greek letter society in the Episcopal Church, has entered a new field in the granting of charter to a group of college boys at Alabama Polytechnic institute, under the direction of Prof. Earle L. Rauber.

The new chapter, known as Alabama Alpha, will be located at Holy Innocents church in the college community of Auburn, Ala., of which the Rev. William Byrd L. Jr., is rector. It is felt that the organization of college chapters will be an effective means of keeping college students in contact with their Church.

Alabama Alpha is the southernmost chapter, in the 15th diocese in which chapters of Pi Alpha fraternity are now organized.

Council's Committee Starts Refugee Work

Takes Steps to Provide Rectors With Names and Destinations of Persons Fleeing from Nazis

NEW YORK—In a planned effort to assist refugees from Germany, the National Council's Committee on German Refugees is taking steps to cure from the national agencies handling the problem the names and destinations of refugee families already arrived in the United States, or expected soon. The committee forwards the names to the rector and Churchpeople at the refugees' destination, in order that they may extend friendly courtesies to the newly arrived families at a time when adjustment and interpretation are most needed and difficult.

The committee was appointed by the Council in December. It held its first meeting in New York on January 4th, six of the members being present. With Bishop Jones, resigned, as chairman, the others were Canon Anson P. Stokes, Mrs. Kenneth Emerson, Mrs. Guy Emery Shipley, Miss Mary Van Kleeck, and Miss Harriett Dunn. Also present was the Rev. Vernon R. Pepper, executive secretary of the National Council's Department of Christian Social Relations, to whom the Council had referred the whole matter.

As was previously reported [L. C., January 4th], the National Council has adopted as its own the plan of action now followed in the diocese of Southern Ohio. The committee authorized the printing of Southern Ohio leaflet describing the plan, with omission of certain local references, and the distribution of the leaflet to all the clergy.

Under the title, How to Help, the leaflet contains suggestions as to the formation of parish committees, relocating refugee families, signing affidavits, sending money to the responsible national agencies, spreading information in regard to the whole situation, and preventing the growth of anti-Semitism in the United States.

FR. PEPPER QUOTED

Fr. Pepper, discussing the question, said: "The committee feels that what is needed from the Churchpeople is a sympathetic understanding of the situation these refugees have come from and the conditions they are confronted with in their new environment. Most of them are professional men with families; many of them have had considerable wealth and find themselves suddenly so near destination that means of transportation must be provided for them from their entry port in the United States to their destination."

"It is not always smooth sailing for them; their reception is not always cordial. Economic and political factors enter largely in the communities. The national agencies need funds for their work, and help in relocating families."

"Any individual or parish wishing to help may act directly through either the National Coordinating Committee for Aid to Refugees, 5 West 46th street, New York, which includes some 20 affiliated organizations; or the American Committee for Christian Ger-



TRINITY CHURCH, MILTON, CONN.

The picture on the left shows the historic building before restoration; that on the right shows it as it is believed to have appeared in colonial times.

man Refugees, 287 Fourth avenue, New York.

"What is most needed is personal friendly understanding. It is above all a chance for our Church people to show the real Christianity that lies behind resolutions and formal actions."

REFERS TO PREAMBLE

Fr. Pepper called attention to the statement which formed the preamble of the National Council's resolution.

It reads:

"Religious liberty is one and indivisible. When freedom of worship of one minority group in a nation is violated the religious liberty of all people is jeopardized. This spirit of intolerance, when once released, is difficult to control. What began as a persecution of the Jews in Germany now threatens the integrity of the religious liberty of the entire Christian community in that land."

"Furthermore, such persecution presents a refugee problem of the oppressed with which governments, as well as individuals and free associations, must deal."

"The National Council joins with other religious communions in deprecating these manifestations of religious persecution and urges the prayers of all Christian people that the hearts of the persecutors may be changed and that they may be brought again into the paths of righteousness and fair dealing."

Dean McGinley Given Two-Month Leave and Purse for Trip Abroad

OMAHA, NEBR.—A two-month leave of absence and a purse sufficient to make possible a trip abroad were presented to the Very Rev. Stephen Essex McGinley, dean of Trinity cathedral here, on December 18, 1938, at the celebration of his 25th anniversary as a priest. The gift was made by the vestry and congregation of the cathedral.

Dean McGinley is a graduate of Trinity college and General theological seminary. He came to Trinity cathedral in 1922, and three years later was a deputy at General Convention for the first time. He has been a deputy at every following Convention.

Historic Church in Milton, Conn., Is Active Again After Many Years of Quiet

MILTON, CONN.—Trinity church, 136-year-old Milton institution, is active again after many years of almost complete inactivity, and the farmers who make up its old group of faithful worshipers see visitors from Bantam and Litchfield on Sunday. Trinity church has been restored, even to its oil lamps and steeple.

The church was built in 1802 by Oliver Dickenson; and a few weeks ago when the church was dedicated a relative of his, the Rev. Anton Gesner, told something of the history of the institution. He called attention to the stained glass window in memory of Mr. and Mrs. Dickenson.

The most interesting restoration is, according to the Waterbury *Republican*, the steeple, which is topped with a cross. The work presented a peculiar problem, in that no one now living was old enough to remember having seen the original steeple. No picture of the early church could be found. However, the building was supposed to have been a small copy of Trinity church in New York City. An early print of that church was secured for the architects.

Oil lamps on brackets attached to pillars and set in a central chandelier light the church. Brackets on either side of the big Bible on the lectern hold candles. And there is a balcony. In most old Connecticut churches the balconies have been removed, but in this historic old church the balconies are intact.

To Address Peace Meeting

ALBANY, N. Y.—Bishop Oldham of Albany, recognized throughout the Church as a leader in the cause of world peace, is headlined on the program of the conference arranged by the national committee on the cause and cure of war in Washington on January 25th.

Light Is Restored to Dark City of Anking

Electricity Is Available for First Time Since June 12, 1938; Radio and X-Ray Working Again

BY ALICE GREGG

SHANGHAI—There is light again in Anking. Long ago, very long ago, it seems, though the calendar said only June 12, 1938, Anking was plunged into darkness. On that day the power plant was, according to reports, "broken." Primitive rush lights came into use when kerosene had to be carefully husbanded.

Now there is electricity again; the X-ray machine works; and the radio, at least in the evening, brings news. Only in the evening though, for Anking has never known the luxury of day current.

The letters carrying this good news were brought here by the postal commissioner of Anhui, Mr. Hsu. He went to Anking in mid-November to negotiate the reopening of the post office there. While in Anking, he was also able to supply the hospital with funds to carry on its work, thus relieving a difficult situation.

The American boat *Luzon* stopped at Anking on the way down, and we now know that the Rev. Leslie Fairfield, who was loaned by Bishop Roberts last spring to go to Anking, is on the *Luzon* coming down-river. That no one else is mentioned means that no return passes were being issued.

(Miss Myers has written of needing to come to the dentist, "for while Dr. Taylor can put fillings in, he can't keep them in!")

Mr. Fairfield's departure will mean a real deprivation to the group until some other clergyman can get a pass to go to Anking.

In his letter to Bishop Huntington, Mr. Fairfield says:

"We are continuing to hold services in the ward chapel—daily Morning Prayer and celebrations of the Holy Communion on Wednesdays, Fridays, and Sundays.

"Dr. Taylor and the men nurses help lead Morning Prayer. . . . About 126 have signified their desire to become catechumens. This number in many cases includes whole families. . . . It has been a joy and privilege to me to be in Anking at this time."

HELPS WITH SUPPLIES

Not only has Mr. Fairfield seen that there were services, but he has also relieved the doctor and nurses of hours of "waiting for permits" at the special affairs bureau. A permit was necessary before you could go into the country to buy vegetables and eggs.

(The country people used to peddle their things, but to try doing so now would be to present them to the military.)

Miss Myers gives a vivid description of conditions in these few lines:

"We can't go out of the north gate these past few days for meat, eggs, or vegetables, so the tins are a godsend. . . . I bought three pigs for \$4 this summer and later the owner asked us to take in the mother before she got eaten up by mankind. Yesterday, the mother



ST. BARNABAS' CHURCH, NEWARK, N. J.

The new altar, reredos, and paneling in St. Barnabas' church, Newark, were dedicated December 18, 1938, by the Rev. Harry Bruce, rector. Made of carved black walnut, the gifts were provided through a fund raised by the parish altar guild. The guild plans to maintain a permanent memorial fund. The Ven. William O. Leslie, Jr., canon missioner of Newark, preached at the dedication service.

pig gave us 23 piglets. Two died, and they tell me that since there are only 14 seats at table, all over 14 will have to die.

"However, Miss Wu and Miss Yang say that after two days, when the seats have all been appropriated, they will feed the others by hand. Livestock is too scarce these days to miss a chance of raising anything. We now have two buffaloes, five sheep, one bull, 24 chickens and roosters, and all these pigs."

HOSPITAL SUPPLIES

Since January, 1938, the council on medical missions, which acts concurrently as the commission on medical work of the National Christian Council, has been distributing gifts of free medical supplies to hospitals, Protestant and Catholic. Free medical supplies have come from friends overseas, from London, from New Zealand, from overseas Chinese in Honolulu and America, and other groups.

The statement submitted by Dr. K. C. Wang to the National Christian Council for September shows that during that month free medical supplies went out to 31 hospitals, totaling in value \$6,982.66. St. James' hospital is listed as having received drugs amounting to \$449.50. The drugs were given in September, but the matter of obtaining passes took two months, and the drugs arrived in November.

Dr. Harry B. Taylor writes:

"November 14th. Praise God from whom all blessings flow! The 15 cases of drugs, including a case of mail, have arrived and we have been singing ever since. The medicines have taken a heavy load off my heart. . . . There is no chance of my getting away unless another doctor comes to relieve me. The hospital has many patients and I am seeing big clinics every day."

"I had an awful clinic this afternoon. This is a heart-rending daily experience, as I never saw such specimens of humanity—men, women, and children, some having had malaria for five months, bloated, ulcerated,

undernourished, bloodless. Never have I seen such specimens. . . . The hospital is full of surgical cases, the dressings every morning being a big job."

MALARIA IN WAKE OF WAR

There are many different types of malaria, and the people of one section build up a resistance to the type prevalent in that section. After the World war, with the shifting of the populations that took place in the Near East, malaria became such a scourge that the League of Nations took up the problem.

The shifting of the populations in China and the presence of millions from outside China have brought about similar conditions again, and malaria has raged for months in virulent forms before unknown.

DANGER FROM EUROPEAN WAR

Letters from friends in the United States suggest that we in China are probably far removed from the European situation that we scarcely realize its importance. On the other hand, folks in Shanghai feel that America is so isolated from the European situation as not to realize what the importance for the world would be!

War in Europe would bring disaster to an international settlement like Shanghai. While London went into panic at the thought of bombings, there were anxious thoughts of concentration camps in Shanghai, and in other parts of the East.

Another way in which the European situation has come very close to Shanghai is the influx of professional men from Vienna. Every month the Lloyd Trieste line brings another 40, or another 80, professional men—architects, doctors, and others.

One friend from Vienna, a Christian, happened to have a grandmother who was a Jewess before she married his grandfather and became a Christian! By a stroke of Hitler's pen this man, aged 32, a practising physician, engaged to be married, rendered professionless, his bank account, his apartment, and his car are confiscated, and he lands on Shanghai's shores until he can get in on the quota for Australia, the to be joined by his fiancee, a college professor, and start life anew.

He gratefully accepted Mrs. Taylor's suggestion that he go to Dr. Taylor's assistance for a short time (provided, of course, that somehow a "pass" could be wangled!). His friends felt that it would not be wise, as by so doing he might lose his opportunity to go to Australia when the word comes.

SEARCH FOR DOCTOR

Through him and others the search has gone on for an English-speaking Vienna doctor for Anking. When he is found, the will be the still more difficult task of passage to Anking, for while the Yangtze is safe for Japanese merchant vessels, which are pouring Japanese civilians and Japanese goods into Anking, any foreigner applying for passage finds a ticket impossible to buy.

The Japanese intend to establish themselves before permitting business men of any other nationality to go. If they let missionaries travel, they reason, they would have to let business men travel too. So . . .

Open Four Centers of Work in Kiangsi

Mr. Craighill Writes of Activity in Free China; Workers Scattered Abroad and Preaching

By ALICE GREGG

HANGHAI—History repeats itself, and the Bible has suddenly become the most contemporary of books. As we read in the Rev. Lloyd R. Craighill's letters of the opening of new centers of work in four cities in Kiangsi, in the free China districts of our diocese, Acts 8:4 comes inevitably to mind: "They therefore that were scattered abroad went about preaching the word."

When the group who went to Kuling were forced by circumstances to leave, they came overland to Nanchang. Leaving Nanchang, which was being heavily bombed, the group scattered. They dispersed into various parts of free China, some joining organizations to care for wounded soldiers, some going to work in hospitals, some teachers securing positions, some going to relatives still further in the interior.

The original group of staff and their families numbered about 300, and the additions in Kuling brought the number up over 500. At present, the 215 members of the staff, together with their families, are divided into six groups, as follows:

Group 1—Leader, Dr. Robin T. S. Chen, Anfu, 42 persons. Group 2—Leader, Rev. Philip Lee, Yuin Ho, 23 persons. Group 3—Leader, Rev. Arthur Wu, Yuin Ho and Kian, 11 persons. Group 4—Leader, Rev. Ralph Chang, Shui Nan, 38 persons. Group 5—Leader, Rev. Joshua Chu, Shui Nan, 35 persons. Group 6—Leader, Rev. T. C. Wu, Chih Sha, 20 persons. Total, 215 persons.

Mr. Craighill says:

"Each of these groups has a few prayer books and hymnals, some Scripture portions and Testaments, and glass communion sets with the essential linens. We hope each will prove a center for the spreading of Christianity among their neighbors.

"I expect to visit the various centers from

Deaconess Sails for China After Long Speaking Tour

LOS ANGELES—Deaconess Julia A. Clark of the American mission, Hankow, China, sister of the Rev. Stephen C. Clark, Jr., who is secretary of the diocese of Los Angeles, sailed for China on January 6th after spending four months in this diocese and speaking over 100 times. Just before leaving she received word that instead of returning to occupied territory, she was to be sent to free territory, that is, an area not yet conquered by the Japanese.

She goes in by way of French Indo-China, from Hanoi to Kweiyang, in the province of Kweichow. This is south and west of Hankow. It is estimated that perhaps a million of the people she formerly worked with in the central Yangtze valley have fled into this territory.

time to time to help as I can in the planning and work. Arthur, Edward Cheo, and I will have an office here in Kian at the church for the conduct of business. . . . There is much work to do among wounded soldiers and refugees here in Kian, too. . . ."

In the list of cities given above, the Church was already in Kian, but in none of these other cities. Mr. Craighill is finding a home in the China inland mission in Kian with the Tylers, whose home routine he describes as "a sort of monastic orderliness and easy discipline I find quite congenial."

WALLED CITY OF ANFU

Anfu is an old walled city, a county seat, near the mountains. Families with children of middle school age, the Robin Chens, the Kimber Dens (Mr. Den is in the United States), are settled here. The Nanchang academy, a middle school for boys (but probably coeducational under the circumstances!), has moved from Nanchang into a magnificent old Confucian temple, recently reconstructed, and very imposing with its spacious courts and red sandstone columns.

A letter from Mr. Craighill from Kian, dated November 17, 1938, tells of the arrival of Dr. Chen to accompany him and Arthur Wu on a trip to Shui Nan and Chih Sha.

"Robin had a very interesting tale to tell of the way he got his group organized for work and worship. They have fixed up a little chapel on the second floor of the house where he is living. It happens to be a house in the Roman Catholic compound they have rented, but there is no resident priest, only a caretaker. . . . They have arranged an altar and some hangings of their own devising, and have bought a number of bamboo chairs for about 14 cts. each.

"They have a Sunday school organized and a regular schedule of services daily and on Sunday. At the midweek prayer meeting he is getting all the people to lead . . . the meetings in turn. He wants to coöperate with the other pastors and Christians in Anfu, too. Already they are making friends among the local people."

OPENS DISPENSARY

The Rev. Ralph Chang, for many years beloved chaplain at St. James' hospital, runs true to the spirit of St. James' hospital when we read that he has opened a small dispensary at Shui Nan. (Shui Nan means *South of the Water*.) He believes in working with bodies as well as with souls.

Our student worker, the Rev. Quentin Huang, formerly worker among the students in Nanchang, spent this past year among refugees and wounded soldiers, for there were no students in Nanchang. Now he has gone to Kweiyang, in a faraway western province, Kweichow, which has become a big student center, as many government and private universities have moved there.

The population in the past few months has increased sixfold, and in this city, now filled with many of the most intelligent and progressive people of China, there are only a Roman Catholic church and one small China inland mission chapel. Mr. Huang is hoping to rent a building and start work under the American Church mission in this capital city.

St. James' Church, Wichita, Is Consecrated by Kansas Diocesan

WICHITA, KANS.—St. James' church of this city was consecrated by Bishop Wise of Kansas on January 8th. It was the second service Bishop Wise had attended since Easter of last year, he having been partially incapacitated by illness. St. James' was organized as a parish in 1925, and the same year laid the cornerstone for a church to cost over \$100,000. The debt is now practically wiped out, only \$2,200 remaining.

The Very Rev. John Warren Day, dean of Grace cathedral, Topeka, preached at the consecration service. The Rev. Samuel E. West is the present rector of St. James'. The church itself was built in memory of Bishop Wise's son, James Llewellyn Wise.

CANTATAS FOR HOLY WEEK

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Vast Potentialities Outlined by Dr. Mott

Continued from page 74

Bishop went on—our disunity, and seek the living power of the Risen Lord, the mighty power that took the blows of the Roman empire and yet triumphed over that empire and shook the world.

Prof. Henry Farmer of Westminster college, Cambridge, centered his leadership of moving periods of guided silent prayer upon the three great symbols on which Christian thought and prayer had focussed themselves through the centuries: Christ the Prophet, the wisdom of God, the source of our knowledge of God's nature and purpose; Christ the High Priest, reconciling man to God, making atonement for sin and bringing the forgiveness of God to man, and the love of God in action; and Christ the King, conqueror of death, ruling in the hearts of the redeemed, the Head of the Church, Christ the Power of God.

BISHOP HOBSON LEADS MEETING

Bishop Hobson of Southern Ohio led the meeting on the theme of miracle workers. The one essential, he said, is complete and uncompromising dedication to the will of God. This rule of life might be expressed in seven simple, untheological terms: Turn, Follow, Learn, Pray (the individual steps); and Serve, Worship, and Share (the corporate steps).

The council divided its membership into numerous groups, each of which grappled with some special aspect of the world mis-

West Englewood Plans Year-Long Observance of 25th Anniversary

WEST ENGLEWOOD, N. J.—A year-long observance of its 25th anniversary is to be held during this year by Christ church of West Englewood. Both Bishop Washburn of Newark and Bishop Ludlow, his Suffragan, will take part in various of the services.

The first social affair will be held in February. This will be a "Ball of 1914." Fashions of a quarter of a century ago will live again. This year also marks the 25th anniversary of the women's guild and the Sunday school.

sion of Christianity. The conclusions reached by the groups were to be submitted to the whole conference for discussion in plenary session before being finally drafted for adoption. The subjects which the groups were to consider were chosen as being realistically relevant to the life of the world Church as it faces the world storm.

New N. Y. Cathedral Trustees

NEW YORK—Two new trustees of the Cathedral of St. John the Divine were elected at the stated meeting, held at synod house on December 27, 1938. They are the Rev. Horace W. B. Donegan, rector of St. James' church, to fill the vacancy caused by the death of the Rev. R. Townsend Henshaw; and Gano Dunn, president of Cooper Union, to fill the vacancy made by the death of Courtlandt Nicoll.

Dean O'Ferrall Announces Gift of Children's Chapel for Cathedral in Detroit

DETROIT—The gift of a children's chapel and altar to St. Paul's cathedral, Detroit, "giving and setting apart for the children and educational organizations of St. Paul's a definite portion of this great cathedral," was announced by the Very Rev. Dr. Kimball B. O'Ferrall, dean, at the midnight service of Holy Communion on Christmas Eve.

The chapel, which will cost approximately \$10,000, is the gift of an anonymous donor. It will be dedicated next spring in honor of the 15th anniversary of the installation of Bishop Page of Michigan "and in appreciation of his life long labor in the Christian development of children and young people." Palm Sunday, April 2d, has tentatively been set as the date.

The new chapel, third to be constructed within the cathedral, will be built in the present baptistry, which occupies a large recess at the right of the chancel. The baptismal font will remain in the chapel, which is to be known as the Chapel of the Nativity. The other two chapels in the cathedral are Grace chapel, at the left of the chancel, which is used frequently for weddings and smaller services, and the mortuary chapel, beneath the main altar. The remains of the late Bishop Charles I. Williams are interred in this chapel, which is always used for memorial services on the anniversary of Bishop Williams' death.

The Chapel of the Nativity will have an altar of marble in several colors.



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Fr. Coughlin Refuted by Roman Catholics

Writer in "Commonweal" Accuses Detroit Priest of Willingness to Promote Anti-Semitism

NEW YORK (RNS)—A refutation of Fr. Coughlin's charges against the Jews is made in a recent issue of *the Commonweal* by two leading Roman Catholics, Mgr. John A. Ryan, director

of the department of social action, National Catholic Welfare Conference, and George N. Shuster, noted editor.

Both refute, with facts and figures, the Detroit priest's contention that the Jews were primarily responsible for the Communist movement in Russia and Germany. Monsignor Ryan emphasizes that Fr. Coughlin's "worst misrepresentation" was confusing the revolution which overthrew the czar of Russia with the revolution which set up Bolshevism. He cites an article by Kerensky appearing in the New York *Times* which declared that "all the important classes in Russia were in favor of deposing the czar, and the part taken by the Jews was not of exceptional prominence."

Mr. Shuster discusses at length the origin of the Russian revolution, which, he declares, at various times has been credited to Catholic, Protestant, and Jewish groups. Evidence for these legendary explanations, he asserts, only proves them ridiculous fabrications.

He especially points out that five prominent Jews fought to keep Communism from getting control of the Reich government following the war, and that "the great majority of German Jews were not even social Democrats. While favorable in the main to more liberal forms of government, good many regarded the passing of the emperor with a wry grimace."

PROMOTES ANTI-SEMITISM

An examination of Fr. Coughlin's utterances, writes Monsignor Ryan, demonstrates that Fr. Coughlin "is eager, or at least willing, to promote anti-Semitism in the United States."

In conclusion, Monsignor Ryan urges Roman Catholics to "refrain from fostering by speech, action, or by silence anti-Semitism in the United States."

"It would seem," he writes, "that the enormous cruelties inflicted upon the Jewish people in Germany, no matter what offenses might have been committed by a small minority of Jewish individuals, ought to move every Christian heart to pity, ought to prevent every Christian from saying anything which could make their lot harder to bear."

"It has been urged that Roman Catholics in particular ought to refrain from encouraging his campaign of anti-Semitism from fear that the same methods and the same psychology will be used against them when the next anti-Catholic movement gets under way."

"The first two commandments provide an infinitely higher motive and an immeasurably more effective one. From every point of view Roman Catholics should refrain from fostering by speech, action or by silence anti-Semitism in the United States."

Sewanee Woman's Auxiliary Offers Three Scholarships for Paper on Confirmation

ASHEVILLE, N. C.—Three scholarships for adult conferences in 1939 are being offered by the Woman's Auxiliary of the province of Sewanee, according to a recent announcement. Two are for White women (one at each of the two White summer conference centers, Kanuga and Sewanee) and the third is for a Colored woman at St. Augustine's conference, Raleigh.

Scholarships will be granted as prizes for the best paper on the question: What Is the Meaning of Confirmation? Judges will be Bishop Stewart of Chicago and the Rev. John Moore Walker, rector of St. Luke's church, Atlanta, Ga.

Basis for the answer to the question on which the paper is to be written is found in the Book of Common Prayer. Words used in the answer, however, are to be the candidates' own and not copied from the Book of Common Prayer. The answer may not exceed 2,000 words.

The White woman who wins first prize shall have a choice of either the Kanuga or Sewanee conference, and the White woman taking second place is to receive a scholarship at the center not chosen by her colleague.

Each of the three winners is to study as one of her courses at the conference the Program of the Church. She is to teach this on her return home.

Papers must be typed and must not be marked with the name of the writer. The writer's name and the name of her parish must be enclosed on a separate slip of paper.

Papers are to be submitted to the Auxiliary representative of the Provincial Field Department, Mrs. Sheldon Leavitt, 19 Greenwood road, Asheville. They must reach her not later than March 1st, and must be accompanied by 15 cts. in stamps.

Dr. Franklin Smith Elevated to Rank of Major by War Department

LANSING, MICH.—The Rev. Dr. Franklin Campbell Smith, rector of St. Paul's church, Greenville, on his reaching the age of 64, was elevated to the rank of major, inactive service, by the war department, it was reported recently in a Lansing paper.

The honor, exceptional in that most army men upon reaching his age are automatically retired, was given because of the rector's efforts in the cause of national defense. Dr. Smith has long maintained that adequate defense is vitally necessary to preserve peace.

Prayer Desk Blessed

MOUNT VERNON, OHIO—A prayer desk, intended to be used with the bishop's chair, was blessed by the Rev. Alexander Hawke of St. Paul's church here during the Christmas service. Presented to the church by Mrs. Charles Peterman of New York as a memorial to the Rev. William Thompson, rector of the parish 45 years ago, the desk was especially designed by the studios of Ammidon and Company, Baltimore.

PREPARE FOR LENT NOW!

NO, we aren't trying to rush you into Lent, but we do say that too many Lenten people are allowed to come upon us utterly unprepared for, both parochially and individually. Lent hasn't been going over very big with the latter-day type of Church people, anyway. Reasons? That's easy. Too much dodging of discipline and a none-too-keen desire to have any more of Our Lord and His claims than need be—but also, perhaps The Church hasn't done all She can to always lay the emphasis of Lent where it truly belongs.

Let's have no gloom, but a sober inventorying of ourselves instead; no doleful hymns; not so much emphasis on "don't," and a lot more on "do"; a Rule of Life well and cheerfully lived; some decent reading of books that both priest and layman can read and enjoy; self-denial of something worth while (not booby things like candy) and that will help us earn a real Easter Offering—and all that we may draw truly nearer, in a natural way, to Our Lord.

That's our recipe for a Lent that will revive this waning season in our glorious Church. Our part in all this is our ability to suggest and supply you with the right books, teaching material, and inspirational religious emblems, such as crosses, crucifixes, shrines, pictures, etc.

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The first article of the series, accompanied by an introduction by the Rev. Almon R. Pepper, executive secretary of the Department of Christian Social Relations, will appear in the next issue of THE LIVING CHURCH.

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Deans of Five Theological Schools Conduct Seminary for Laity in Philadelphia

PHILADELPHIA—The deans of the five seminaries of the Church in the eastern United States comprise the faculty of a seminary for the laity, which is being conducted during the month of January at St. Clement's church here. One lecture is being given each Monday evening of the month. The course is conducted under the auspices of the Yarnall library of theology lecture foundation and has been sponsored by the Laymen's Union for the Maintenance and Defense of Catholic Principles.

On Monday, January 2d, Dean Ladd of the Berkley divinity school lectured on the topic of Church History for the Laity. On January 9th Dean Fosbroke of the General seminary was the lecturer on The Old Testament for the Laity. Other lecturers and their topics are Dean Washburn on January 16th, Christian Biography and the Laity; Dean Rollins on January 23d, Missions, Missionaries, and the Laity; and Dean Evans on January 30th, Pastoral Theology and the Laity.

Following the lecture each Monday evening, Fr. Franklin Joiner, the rector of St. Clement's, has been holding an informal reception to which each week are invited the alumni of the seminary whose dean has previously lectured.

Two Anglican Services Will Be Broadcast to All World by Boston Shortwave Radio

BOSTON—A Sunday afternoon meditation is to be broadcast world-wide over short-wave station WIXAL here at 5 P.M., Eastern standard time, on January 22d. The Rev. Phillips E. Osgood, rector of Emmanuel church, will officiate. The same station will broadcast an Episcopal service direct from Trinity church on the first Sunday in February at 11 A.M. Eastern standard time. The Rev. Dr. Arthur Lee Kinsolving will preach.

The frequency for the January 22d broadcast, which may be heard in America as well as abroad, will be 11.79 megacycles (25.4 meters). For the second it will be 15.13 megacycles (19.8 meters).

Episcopalians all over the world are sharing in the Sunday afternoon broadcasts of quiet Christian devotion. The broadcasts are for Christians of all communions, with the fourth Sunday of each month being set aside for Episcopal services. The broadcast will be made up of favorite hymns, organ music, and a sermon.

The service on the first Sunday in February is one of a series made on the first Sunday of each month. The coming one will present music by Trinity choir.

Bishop Page Reelected President of Detroit Council of Churches

DETROIT—At the annual meeting of the Detroit Council of Churches, held in the General Motors building auditorium here, Bishop Page of Michigan was reelected president for the ensuing year.

Comedian's Barn Is Used as Church in Los Angeles

LOS ANGELES—A new parish of the church was founded January 8th at a Encino near here, and a barn belonging to film comedian Edward Everett Horton became the church. Rector is the Rev. Harley Wright Smith, formerly of St. Andrew's church in Stamford Conn.

Horses and cows were moved out of the barn recently so that Mr. Smith could prepare it for use as a church. He had been commissioned by Bishop Stevens of Los Angeles to form the new parish.

"Not unlike the birth of Christianity," Fr. Smith said, in speaking of his sermon for January 8th, there was a "stable atmosphere, due to the presence of a few dumb animals and a few wise men."

The new parish, which eventually is to be centered in a church to be built on Ventura boulevard in San Fernando valley, will be St. Nicholas'.

Rev. G. A. Trowbridge at St. Paul's, Chestnut Hill

PHILADELPHIA—The Rev. George Augustus Trowbridge assumed his new duties as rector of St. Paul's church, Chestnut Hill, on January 8th. He comes to the diocese of Pennsylvania from the Church of All Angels, New York, of which he has been rector for the past 10 years, and succeeds Bishop Peabody, Coadjutor of the diocese of Central New York.

Mr. Trowbridge is a graduate of Princeton and Oxford universities and of the Virginia theological seminary. For a year he was a member of the faculty of St. Paul's school, Concord, N. H., and for two years chaplain to the Church students Yale university, from which position he was called to the parish of All Angels, New York.

As the rector of St. Paul's, he will preside over the richest parish in the diocese of Pennsylvania and one of the largest.

Seventeen Bishops Members of Infantile Paralysis Committee

NEW YORK—The Presiding Bishop and 16 other bishops of the Church have accepted membership on the Church council set up by the committee for the celebration of the President's birthday, for the National Foundation for Infantile Paralysis. The council is made up of clergymen of all faiths, and it has asked the various religious bodies to give special attention to the campaign against infantile paralysis Sunday, January 22d, observed in the Episcopal Church as Social Service Sunday.

The bishops who have endorsed the plan are, in addition to Bishop Tucker, Bishops Jenkins, Sanford, Colmore, Longley, Lattell, Mikell, Freeman, Gray, Parsons, Porter, Sturtevant, Roberts (South Dakota), Moulton, Van Dyck, Remington, and Sterrett. Robert V. Fleming of Washington, member of the National Council, is on the board of trustees of the foundation.

ishop of Albany Speaks on Reunion of Christians

ALBANY, N. Y.—Bishop Oldham of Albany was the preacher at the opening service January 2d, of a week of prayer in the Presbyterian church in Hudson Falls, N. Y. The week's series of services was arranged by a union of all the non-Roman churches, their rectors and pastors participating in the plans and their congregations responding by attendance at the first service in crowding numbers. Bishop Oldham addressed this huge congregation on the subject of Christian unity.

The Bishop on the following evening, January 3d, likewise spoke on the reunion of Christendom to a picked assembly of laymen, representatives of 22 churches in the city of Albany. They met at a dinner in the parish house of the Westminster Presbyterian church. Rectors and pastors of the various churches were at the dinner. The group, expressing themselves as not satisfied with enthusiastic interest, but desiring to promote unity, formed a committee of clergy and laity to work definitely toward this end.

dedicate Pew End Given by Men Who Built Trinity College Chapel

HARTFORD, CONN.—A pew end, gift of the workmen who built the chapel at Trinity College, was unveiled and dedicated in the chapel December 18th. It represents Abel Cain, father of all metal workers. The 52 workmen returned to the chapel for services on this day, and to check over the work of their hands and note recent additions to the beauty of the building. The reunion, an annual affair, is called the gathering of the Trinity College chapel builders alumni association. Pew ends representing the building of Solomon's temple, for the masons, and St. Joseph, for the carpenters, had already been given by the workmen.

Church Has 1,867 Students in Colleges in Central New York

UTICA, N. Y.—One thousand eight hundred sixty-seven young people, attending universities and colleges within the diocese of Central New York, have registered as members of the Episcopal Church. This is 200 more than were registered last year. The local clergy serve as student pastors, and the facilities of the local churches are offered for use of the students. The diocesan council makes appropriations toward the cost of social entertainment.

Sing for 100 Years

DETROIT—A Detroit couple, members of the Church of the Ascension, were honored in a recent Sunday by the Rev. H. E. Ridley, rector, who called especial attention to their remarkable record as Church choristers. Between them, Mr. and Mrs. John Andrews have sung in Church choirs for more than 100 years. They were among the four members of Ascension choir who received silver crosses for perfect attendance during the last year.

King and Queen of Britain and Queen Mary Contribute to Fund for Clergy Widows

LONDON—Their majesties the King and Queen and Queen Mary have all contributed to a great appeal fund which has been organized to provide pensions for the widows and aged dependents of the deceased clergy of the Church of England.

Primary object of the appeal is to make provision for the old age of those widows and dependents who have shared in the work of their husbands and fathers, devoting many years ungrudgingly to parochial or missionary work entirely without payment.

The fund for which the appeal is made will be known as the Clergy Widows and Dependents Augmentation fund. Donations are sent to the secretary, Church of England pensions board, 55, Tufton street, London, S. W. 1.

Arrangements have been begun to secure the setting aside of a Sunday church collection for the appeal. It is hoped that every parish will join in this movement.

The appeal, it is emphasized, is not for charity, since those who will benefit from it have every right to the grateful regard of all Churchpeople. The splendid work performed year after year by the wives and daughters of the clergy has been publicly acknowledged over and over again by the highest authorities of the Church, and this appeal, it is pointed out, provides widespread practical recognition of the work.

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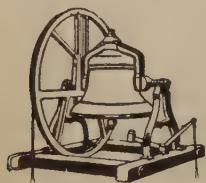
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WILLIAM HEILMAN, PRIEST

PITTSBURGH—The Rev. William Heilman, rector of St. Paul's church, Monongahela, and priest in charge of the Church of the Transfiguration, Clairton, died January 1st in St. Margaret memorial hospital following a brief attack of pneumonia.

The funeral service was held in St. Paul's church January 4th, with Bishop Mann of Pittsburgh, assisted by Bishop Ward of Erie, officiating. A large number of the clergy were present, including representatives from the diocese of Erie, where he had served for 11 years preceding his ministry in Monongahela. The latter began in 1936.

The Syrian and Orthodox churches were represented by two priests in the procession. The body lay in state in St. Paul's church from 8 A.M. until 11 A.M., during which time there was a constant stream of people in the church. Bishop Mann, assisted by Bishop Ward, celebrated the Holy Communion for the family. The interment was January 5th at Evansville, Ind., in the family plot.

Fr. Heilman received his degree from Northwestern university at the age of 21 and was graduated from the General seminary in 1908. Bishop Francis ordained him deacon and priest and his first work was as assistant at the cathedral at Indianapolis. He served parishes at New Castle and Madison, Ind., and Covington, Ky.

During the war he was a chaplain at Camp Custer and also a chaplain in the regular army from 1918 to 1919. Later he served parishes at Flint and Owosso, Mich., and St. John's church, Erie. Many churches in western Pennsylvania are indebted to him for his help in beautifying the edifices with his talent for work in brass and iron.

He is survived by a widow and one daughter.

WILLIAM G. IVIE, PRIEST

BROOKLYN, N. Y.—The Rev. William G. Ivie, for 48 years rector of Grace church here and for 20 years chaplain of the New York City police department, died at his home in Brooklyn on December 31, 1938, after an illness of four months. He was 76 years old.

Born in New York, he was the son of Mr. and Mrs. William Ivie. After attending St. Stephen's college and General theological seminary, he served a short time in Hoosick, N. Y. He then became rector of Grace church. He was active in the Masons and a number of police department organizations.

Masonic services were held in Grace church on January 3d. The church service was held January 4th in Grace church.

Surviving Mr. Ivie are his widow; a son, Morris W.; a daughter, Mrs. Alice I. Ventrice; a sister, Amy; and two brothers, Alvin E. and the Rev. Joseph Ivie.

LYNNE B. MEAD, PRIEST

CLIFTON FORGE, VA.—The Rev. Lynne B. Mead, rector of Calvary church at Fletcher, N. C., died December 25, 1938, in a hospital here.

The funeral service was conducted in Andrew's church, Clifton Forge, on December 27, 1938, by Bishop Jett, former Bishop of Southwestern Virginia, whom Mr. Mead entered the ministry; served his first charges, and Bishop Giblin of Western North Carolina. They were assisted by Bishops Phillips of Southwest Virginia and Gravatt of West Virginia and the Rev. Messrs. C. F. Magee of Clifton Forge, J. F. W. Feild of Roanoke, Warren A. Seager of Covington, and L. R. Roller of White Sulphur Springs, W. Va.

Mr. Mead was born September 1898, in Washington, the son of the Rev. George Otis and Lillian Minty Mead. attended Virginia Episcopal school at Lynchburg, Virginia polytechnic institute at Blacksburg, the College of William and Mary at Williamsburg, and the Virginia theological seminary at Alexandria. He was ordained deacon June 5, 1925, and priest July 13, 1926.

From 1925 to 1927 he served the church at Madison Heights and Boonsboro near Lynchburg, Va., and at Schuyler in Nelson county. In September, 1927, he was transferred to West Virginia and took charge of St. Peter's church at Huntington. In 1930 he was called to St. Alban's, W. Va., where he remained until June, 1938. He then accepted a call to the rectorship of Calvary church at Fletcher, in Western North Carolina. He had scarcely entered on his work here when he was stricken with the illness that continued until his death on Christmas day.

Mr. Mead was married January 9, 1920, to Miss Virginia Blizzard of Low Moor near Clifton Forge. He is survived by his widow; two sons and a daughter; three of his father's sisters, Miss Mary R. Mead, Mrs. B. M. Jones, and Mrs. F. R. Hewitt; an uncle, Ernest C. Mead; several relatives in his mother's family; and his stepmother, Mrs. G. Otis Mead.

FREDERICK C. MILLER, PRIEST

SAN FRANCISCO—The Rev. Frederick Charles Miller, vicar of St. Paul's, Wall Creek, and St. Mark's, Crockett, died suddenly in Los Angeles on Christmas day, 1938, after an operation.

Mr. Miller was born in Liverpool, England, on November 15, 1878. He was educated at the Teacher's normal school of Manitoba, and the Church Divinity School of the Pacific. He was ordained deacon and priest in San Francisco in 1921.

His work covered the Hemet and Encino missions, Oceanside; and San Maria, in the diocese of Los Angeles; and since 1933, the Contra Costa county missions of the diocese of California, of which he was in charge at the time of his death.

The funeral service was held at Stephen's church, Hollywood, on December 28, 1938, with Bishop Stevens of Los Angeles officiating, assisted by the Rev. Philip A. Easley, rector of St. Stephen's. Pall bearers were the Rev. Messrs. Thomas C. Marshall, Stephen C. Clark, Jr., Wes-

Havermale, William B. Heagerty, Alexander Campbell, and Edwin Tuttle Lewis. Burment was at Hollywood cemetery. On January 1st the Rev. J. Henry Thomas, dean of the convocation of Oak Park, held a memorial service in Walnut Creek.

He leaves three brothers, Admiral Francis S. Miller, C.B., of Bournemouth, England, and Bernard W. and Gerald H. Miller of Vancouver, B. C.; and two sisters, the Misses Helen and Ruby B. Miller of Los Angeles. His wife died in 1938.

J. J. WILKINS, PRIEST

ST. LOUIS—The Rev. Dr. J. J. Wilkins, initiator of the clergy pension fund in this country, died December 19, 1938, at Luke's hospital here. Ninety-one years he had been ill of a heart ailment for a short time.

Funeral services were held December 21, 1938, at Grace church, Kirkwood, the church of which Dr. Wilkins was rector from 1914 to 1924. The Very Rev. Sidney Sweet, Bishop Scarlett of Missouri, and the Rev. Dr. Robert Kebin, present rector of Grace church, officiated. Burial was in Kirk Hill cemetery.

Before his ordination to the priesthood, Dr. Wilkins sold life insurance. Later as a member of St. Paul's cathedral, Los Angeles, he saw the plight of some of the red-clad clergymen who were trying to eke a living in California, he conceived the idea of a pension system which he presented to the General Convention of 1907. The plan was approved and the pension plan began.

Dr. Wilkins is survived by his widow, Mrs. Elizabeth Wilkins; a daughter, Mrs. W. Coste; and a grandson, Felix W. Coste.

MRS. CHARLES L. FROST

GRAND RAPIDS, MICH.—Mrs. Charles Frost, for many years active in Church and social service work in this city, died at her home here on December 26, 1938. She was 78 years old.

Born in Cleves, Ohio, in 1861, Laura Frost came to Grand Rapids in 1876. From then until her health failed she was active in Church work. She was a leader in the introduction of free dental work for school children and also helped establish the summer vacation camps for underprivileged children.

For many years she conducted a school for mothers, teaching cooking and home-making. She divided her interests in Church work between St. Mark's and Grace church.

Funeral services were held December 28, 1938, with the Rev. Donald V. Carey, rector of Grace church, officiating.

HERBERT J. HODGE

ABILENE, KANS.—Herbert J. Hodge, for the past 40 years senior warden of St. John's church, Abilene, died of a heart attack on December 27, 1938, following a two-week illness. His death removes a prominent citizen of the city of Abilene,

and one of the most loyal and devoted Churchmen in the diocese of Kansas.

Born in Bolivar, Ohio, September 2, 1855, the son of Dr. and Mrs. J. M. Hodge, Mr. Hodge spent most of his early boyhood in Mendota, Ill. He moved to Abilene in 1871.

When he celebrated his 80th birthday three years ago, three bishops of the Church were present: Bishop Wise of Kansas, Bishop Spencer of West Missouri, and Bishop Mize, then of the missionary district of Salina.

Funeral services were conducted by Bishop Spencer of West Missouri, assisted by the Rev. Harold E. Cooper, rector of St. John's church in Abilene, on December 29, 1938, and burial was in the Abilene cemetery.

Mr. Hodge is survived only by two nephews and several cousins, his wife having died 20 years ago.

MILTON A. L'ECLUSE

HUNTINGTON, L. I., N. Y.—Milton Albert L'Ecluse, a vestryman of St. John's church, Huntington, and many times a del-

egate to diocesan conventions, died at his home here on December 19, 1938, at the age of 67.

Mr. L'Ecluse, head of the firm of L'Ecluse, Washburn, and company of New York, had made his home in Huntington for 30 years. He early allied himself with the Church here, acting as a vestryman for St. John's for more than 15 years, and serving on various diocesan committees, especially the diocesan board of Christian social service.

He was a liberal supporter of his parish church, giving generously of both time and money.

His funeral was held in St. John's church on December 21, 1938, the rector, the Rev. Albert E. Greanoff, officiating.

Appointed Cruise Chaplain

BREWSTER, N. Y.—The Rev. Frederick A. Coleman, rector of St. Andrew's church here, has been appointed non-Roman chaplain for the *Normandie's* winter cruise to Rio de Janeiro. This is the second time Fr. Coleman has been appointed chaplain on the cruise.

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 22-24. Convention of Texas, Houston.
 23. Convocation of the Philippines, Manila; convention of West Texas, Laredo.
 24. Convention of Louisiana, to elect a bishop, Hammond; of Pittsburgh, Pittsburgh; of Upper South Carolina, to elect a bishop, Greenville.
 25. Convention of Atlanta, Macon, Ga.; of Maryland, Baltimore.
 25-26. Convention of Dallas, Dallas; of Los Angeles, Los Angeles; of San Joaquin, Modesto.
 27-29. Convocation of Honolulu, Honolulu.
 29-30. Convention of Colorado, Denver.

FEBRUARY

1-2. Convention of Michigan, Detroit.
 7. Convention of California, San Francisco; of Missouri, St. Louis.

7-8. Convention of Chicago, Evanston, Ill.
 7-9. Convention of Florida, Pensacola.
 10-13. Meeting of executive board of Woman's Auxiliary.
 11-13. Convocation of Arizona, Tucson.
 14-16. Meeting of National Council.
 15. Convention of Georgia, Waycross.
 22. Convocation of Southern Brazil, Pelotas.
 24. Consecration of Bishop of Cuba, Havana.

12. Sexagesima Sunday
 19. Quinquagesima Sunday.
 22. Ash Wednesday.
 24. St. Matthias. (Friday.)
 26. First Sunday in Lent.
 28. (Tuesday.)

CHURCH CALENDAR

JANUARY

22. Third Sunday after the Epiphany.
 25. Conversion of S. Paul. (Wednesday.)
 29. Fourth Sunday after the Epiphany.
 31. (Tuesday.)

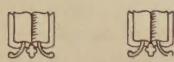
FEBRUARY

1. (Wednesday.)
 2. Purification B. V. M. (Thursday.)
 5. Septuagesima Sunday.

Rev. Ernest C. Tuthill Accepts Charge of 3 Arizona Church

PHOENIX, ARIZ.—The Rev. Ernest Tuthill, who resigned in 1937 from the rectorship of Grace church, Tucson, because of a difference with the Bishop, has just accepted the charge of three churches in the district, it has been announced.

The Rev. Mr. Tuthill on January 8 became vicar of St. Phillip's, Clifton, James', Morenci, and St. Michael's, Safford, with residence in Clifton.



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ANNOUNCEMENTS

Caution

AUSTIN—Caution is recommended in dealing with a man giving his name as James A. Austin, James A. Coleman, or L. R. Stewart, and his address as 2618 Cascade drive, Dallas, Tex. Maintaining he is Episcopalian, he carries a letter purported to be from the Victoria Paper Mills company, Fulton, N. Y. Further information may be obtained from the Rev. L. W. CLARKE, canon at Christ church cathedral, 421 South Second street, Louisville, Ky.

Memorial

ANDERSON, A. H. W.—Entered into rest January 17, 1919, Augustine Hugo Wells Anderson, priest.

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"What will it be at last to understand
 In nuptial communion, day by day,
 That they who only hold His other hand
 Cannot be far away?

"Behold, He giveth His beloved sleep!
 What will He give when His beloved wake?
 Let depths unfathomed still that secret keep
 Until the morning break."

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

AYNE, Rev. STEPHEN FIELDING, Jr., formerly of Trinity Church, St. Louis, Mo.; to be of St. John's Church, Northampton, Mass. (Ma.), effective February 15th. Address, 64 Union Ave.

TOTTON, Rev. CHARLES E., formerly in charge of Calvary Church, Roslyn, Wash., and of Holy Trinity Church, Cle Elum, Wash. (Spok.); is in charge of the Cathedral of St. John the Evangelist, Spokane, Wash.

HILBERT, Rev. WILLIAM A., formerly canon on staff of the Cathedral of St. John the Evangelist, Spokane, Wash.; is in charge of Calvary Church, Roslyn, and of Holy Nativity Church, Cle Elum, Wash. (Spok.).

AWLEY, Rev. SETH C., formerly rector of St. John's Church, Stockton, Calif. (San.); is in charge of Trinity Church, Reno, Nev. Address, 1 Flint St.

DONES, Rev. EMMETT G., formerly in charge of George's mission, Englewood, Colo.; is curate of St. Mark's Church, Denver, Colo. Address, 1 E. 16th Ave.

CLICE, Rev. WILLIAM L'A., formerly in charge of Calvary Church, Waseca, St. Andrew's, Waterloo, and of St. John's, Janesville, Minn.; is rector of the Church of the Ascension, St. Paul, and in charge of St. Andrew's, South St. Paul, Minn. Address, 794 Chippewa Ave., St. Paul, Minn.

COSE, Rev. DAVID S., formerly on the staff of Mary's Cathedral, Memphis, Tenn.; is assistant at Christ Church, Pensacola, Fla.

HELMANDINE, Rev. DEVERE LAV., formerly in charge of the associate mission field in northeastern Iowa with residence in Spencer; is rector of St. Paul's Parish, Harlan, and in charge of the churches at Dennison and Vail. Address, P. O. Box 103, Harlan, Iowa.

RESIGNATIONS

CAMPBELL, Rev. ROBERT J., as rector of Grace Church, Cedar Rapids, Iowa; retired because of health. Address, P. O. Box 86, Cedar Rapids, Iowa.

GARDNER, Rev. HERALD G., rector of St. Paul's Church, Burlingame, Calif., since 1929, has resigned on account of ill health. Archdeacon W. R. HODGKIN has been appointed *locum tenens*.

HEAD, Rev. ALBERT H., has resigned as vicar of the Church of the Redeemer, Addison, N. Y. (cont.), as of December 31, 1938.

PECKHAM, Rev. Dr. JOSEPH R., has resigned rectorship of St. Gabriel's Church, Brooklyn, N. Y., as of December 31, 1938.

PITTMAN, Rev. CHARLES, as rector of St. Elizabeth's Church, Floral Park, L. I., N. Y.; retired.

SYKES, Rev. J. LUNDY, as priest in charge of Hollendale field, Miss.; retired. Address, Jackson, Miss.

ORDINATIONS

PRIESTS

CENTRAL NEW YORK—The Rev. JAMES ARTHUR ROCKWELL, curate at St. John's Church, Poughkeepsie, N. Y., was ordained to the priesthood by Bishop Peabody, Coadjutor of the diocese, on December 18, 1938, and not by Bishop Coley as stated in THE LIVING CHURCH issue of January 4th. GEORGIA—The Rev. JAMES SULLIVAN BOND, vicar of Christ Church, Frederica, St. Simons, and, and the Rev. CLYDE LAWTON JARDINE, missionary at Statesboro, were advanced to the priesthood by Bishop Barnwell of Georgia in Christ Church, Frederica, December 21, 1938. The ordinands were presented by the Rev. Ernest Sibley, and the Rev. Robb White, Jr., preached the sermon.

LOS ANGELES—The Rev. JOHN M. KRUMM is advanced to the priesthood by Bishop Stevens of Los Angeles in St. Columba's Chapel of St. Paul's Cathedral, Los Angeles, Calif., December 19, 1938. The ordinand was presented by the Rev. Stephen S. Clark, Jr., and is vicar of missions at Compton, Lynwood, and Hawthorne, with address 336 W. Magnolia Ave., Compton, Calif. The Rev. John A. Bryant preached the sermon.

MISSOURI—The Rev. DARBY W. BETTS was ordained to the priesthood by Bishop Scarlett of Missouri in the Church of the Ascension, St. Louis, December 20, 1938. The ordinand was presented by the Rev. John S. Bunting and is assistant at the Church of the Ascension, Cates and Goodfellow Aves., St. Louis, Mo. The Rev. Dr. Alexander Zabriskie preached the sermon.

DEACON

TENNESSEE—MORRIS BARTLETT COCHRAN was ordained to the diaconate by Bishop Dandridge, Coadjutor of the diocese, in the Church of the Holy Trinity, Nashville, January 8th. The candidate was presented by his father, the Rev. A. Myron

Cochran, and is assistant at Emmanuel Church, Memphis, and West Tennessee missions, with address in care of Gailor Industrial School, Mason, Tenn. The sermon was preached by the Rev. J. Francis McCloud.

DEGREE CONFERRED

CHURCH DIVINITY SCHOOL—The degree of Doctor of Divinity, *honoris causa*, was conferred January 9th upon the Rev. Bayard Hale Jones, M.A., B.D., by the Church Divinity School of the Pacific. Dr. Jones recently resigned the chair of liturgies at Church divinity school to become acting dean at Sewanee theological school.

CHURCH SERVICES

DISTRICT OF COLUMBIA

St. Agnes' Church

46 Que Street, N.W.

Washington, D. C.

REV. A. J. DUBois, S.T.B., Rector

Sunday Masses, 7 and 11 A.M. Benediction 8 P.M. Daily Mass, 7 A.M. Second Mass, Thursday, 9:30. Intercessions, Friday, 8 P.M. Confession, Saturday, 7:30-8:30 P.M.

NEW YORK

St. Paul's Cathedral

Buffalo, N. Y.

VERY REV. AUSTIN PARDUE, Dean

Sundays: 8, 9:30, 11 A.M. and 5 P.M.
Weekdays: 8, 12:05 A.M.
Tuesdays (Quiet Hour at 11 A.M.) and Holy Days: 10:30 A.M.

The Cathedral of St. John the Divine
Amsterdam Avenue and 112th St.
New York City

Sundays: 8 and 9, Holy Communion. 10, Morning Prayer. 11, Holy Communion and sermon. 4, Evening Prayer and sermon.
Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days). 9, Morning Prayer. 5, Evening Prayer.

Organ recital, Saturday at 4:30

St. Bartholomew's Church, New York

Park Avenue and 51st Street

REV. G. P. T. SARGENT, D.D., Rector

8:00 A.M., Holy Communion.
9:30 and 11:00 A.M., Church School.
11:00 A.M., Morning Service and Sermon.
4:00 P.M., Evensong; Special Music.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M., and 4 P.M.
Wednesdays and Holy Days: Holy Communion, 10 A.M.
Fridays: Holy Communion, 12:15 P.M.

St. James' Church, New York

Madison Avenue at 71st Street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services
8:00 A.M., Holy Communion
9:30 A.M., Children's Service and Church School
11:00 A.M., Morning Prayer and Sermon
8:00 P.M., Choral Evensong and Sermon
Holy Communion
8:00 A.M. Wednesdays
12:00 M. Thursdays and Holy Days

NEW YORK—Continued

Church of St. Mary the Virgin, New York 46th Street, between Sixth and Seventh Avenues (Served by the Cowley Fathers)

REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector Sunday Masses, 7, 8, 9, 10, 11 A.M. (High Mass). Evensong, with Address and Benediction, 8 P.M. Weekday Masses, 7, 8, and 9:30 A.M. Confessions: Thursday, 4:30 to 5:30; Friday, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

St. Thomas' Church, New York

Fifth Avenue and West 53d Street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services, 8 and 11 A.M. and 4 P.M.
Daily Services (except Saturday)
8:30 A.M., Holy Communion
12:10 P.M., Noonday Service
Thursdays, 11 A.M., Holy Communion

Trinity Church

Broadway and Wall Street

In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays, 3 P.M.)

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M. High Mass and Sermon, 11 A.M. Evensong and Devotions, 4 P.M. Daily Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M. Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:30 (Low Mass); 11 (Sung Mass and sermon).
Weekday Mass: 7 A.M.
Confessions: Saturdays, 4:15-5, 7:15-8.
Evensong, 5:30 daily.

College Services

DARTMOUTH COLLEGE

St. Thomas' Church

Hanover, New Hampshire

REV. JOHN HARRIS, Rector

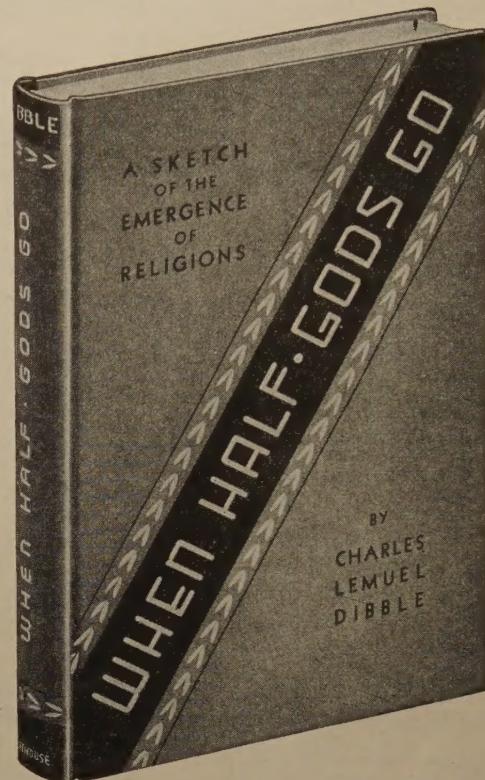
REV. LESLIE W. HODDER, Associate Rector

Sunday Services: 8 A.M., Holy Communion. 11 A.M., Morning Prayer and Sermon; Holy Communion first Sunday each month. Thursday Service: 7:30 A.M., Holy Communion.

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